An Exponent of the New Philosophy of Life, Here and Hereaster.

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Led to the Light.

BY HUDSON TUTTLE.

CHAPTER IN.

THE HARVEST OF SOULS.

A revival furnishes a curious psychological study, and the manifestations are as varied as the individuals who attend. Meteorologically they depend on the weather, for they are unknown in Summer-time. Perhaps the cares of that season do not allow the time, and distract the attention. Winter is the season of their luxuriance, and the lower the temperature the higher the rise of enthusiasm. Rev. Howarth had created a sensation and fully sustained his reputation as a revivalist

the pressure grew greater with every evening. The murder came to his eyes as he responded : increased the interest, and the doubter was unmercifully treated as an enemy to God and man.

Nature herself contributed to the gruesome elements of the occasion. In the northern sky a comet came out of the depths of space and with rapidly lengthening train, flaming against the stars, hung like a bloody sword menacing distruction. As the people came to the meeting they saw the blazing star high overhead, and when they drove to their homes over the cracking snow it hung low in the West.

It was a constant excitant of superstitions fear, an object lesson, and a text. Sunday evening was the last of meetings Many went away unable to gain entrance. The audience thrilled with a strange, weird excitement, and were sensitive in the highest degree. The choir sang "Nearer my God to Thee," and the air trembled with the deep tones of the organ, stirring the very depths of devotion. The congregation joined, and, as with one voice, the grand invocation swelled to and deepened and became a shout of exaltation. Mr. Arling offered prayer. It was calm, impassive, devout with unaffected simplicity. He remained untouched by the seething tide around him, and though he would not confess it, he recoiled from the movement as one out of which good would not come. He was sadly out of place, felt himself to be, and was so regarded by the people. He might entertain the hope that after this period of insanity, when they came to their reason, he might settle down into his old place; for the present he must be content to be an inconsequential factor, as a polar star in the light of the sun.

Howarth had designed to have this last sermon the crowning effort of his engagement. His face was unusually pale, his lips drawn and bloodless, and there was a marked weariness and anxiety in his eyes.

"It came," said the sisters, "from the dear man's piety. He was toiling beyond his strength in saving souls."

He arose, and for a time remained silent, as one quite over-

come by his emotions.

His auditors scarcely breathed, and the silence was painful. With bowed head, he said : "Let us bow before the throne of the Almighty in silent prayer." For some minutes he remained leaning on the pulpit, then eccovering himself he

"Flee from the wrath to come!"

He appeared before them for the last time, for the present, it might be forever. He had during the week sought to warn them of the danger of sin. Death would come like a thief in the night and, without a moment's warning, snatch them away. Were they prepared? He came not to the Church; the sick needed a physician, the poor sick sinners. His heart bled for them. He besaught and implored them to come to Jesus. He died that they might be saved. See him on the cross. nails piercing his hands, piercing his feet, and a great wound in his side dripping blood for the healing of the nations. See the drops of agony distilling on his brow, his ashy lips, the entreaty in his eyes? All for you-for you-for you. All he asks is the one word-I believe.

You delay! Life is long and sin is sweet. Read the oracle of the skies, see there the flaming sword heralding the last day; the final doom and conflagration of all things. The comet draws near. It is coming. You will hear its awful roar, the trump of Gabriel, as of ten thousand ternadoes and their thunders. Its fiery mass will like a cloud fill the heavens the multitudes of earth will stand quaking with fear. The sinners remain with the fiery hell, and burn forever in the

He paused and, with a gesture toward the heavens, cried loud: "It is coming!" So overwrought were his hearers that numbers aprang to their feet with fear, and others sobbed | ience; and to such no conception of the extended vision is with affright.

"Then in a low voice he said: "There is yet time to escape. Make yourselves right with Jesus. Come forward and give up your sins."

There was a rush for the open space in front of the pulpit, which was quickly filled with men and women on their knees, their hopeless faces turned upward to the speaker.

He was exhausted and called for a hymn. After the singface, she was tall, graceful in action. In a low, penetrating having or being "instantaneous and unsuccessive knowledge,"

looked down smiling on the supplicant, and said:

little child. May she know that she is honored and loved, moral habits that make up the history of the world. and will be cared for, trust in Jesus and rest on his bosom' He will not forget you."

What a wonderful euphony there is in the language of religion! The phraseology of Jesus, his love, and being his bride, coming up from the phallic worship of a remote age, under soft words conceals a double meaning. One the cant of religion, the other the reeking lewdness of passion. The evangelist employed his knowledge to good effect. He said one thing to the people, and quite another to the supplicant. He closed the opportunity for further demands by a brief prayer, after which Deacon Lane arose and said

"I regret to disturb the Holy Spirit that has descended on us, yet the laborer is worthy of his hire, and I want to present you, Brother Howarth, with this purse as a small token of life is seen as a "motionless silvery thread," and gives are far superior to their own. Something whispers "jealof our regard." "

Howarth bent low as he accepted the purse. He knew that it contained just five hundred dollars he had bargained Night after night the church was filled to overflowing and for, and the Deacon had had a severe trial in raising it. Tears

"I wish I could do as the beloved apostles did, go forth without staff or scrip, but you know, sisters and brothers. I have to live. That is all I care for. I am grateful for your favor, and may God bless you."

How about raising the Church debt? It was difficult to [To the Editor of the LIGHT OF TRUTH.] collect the promised pay of the evangelist, and the debt remained. Of converts when the roll was called there was fortyfive. Twenty-five of these were fully persuaded that baptism meant emersion and not sprinkling, and were befogged over perfect sanctification, and joined the Methodists. The rite of baptism was performed by the Methodist elder in the dead of Winter. Why not wait till Spring had tempered the water to the shorn lambs? They could not without endangering souls. They must be baptised before they back-slid. Here the ice was cut away from the bank of the river, and the twenty-five chosen led down and submerged with proper formula. The temperature was zero, and the wet garments stiffened with ice the moment they came from the water. It was a long way to the nearest house, sleighs were provided, and, wrapped in robes, they were hurried away to a place of safety. Two of these devotees, young ladies of not robust health, contracted colds, which terminated in consumption, and they died within the year. It is unpleasant to record even if true, that these two were the only ones of the forty-five who remained in the Church six months after conversion. IThe hairsplitting on perfect sanctification neither saved or condemned. When the hypnotic influence wore away they returned to that haste and not mature deliberation was the governing their normal state, and life became real, with responsibilities more important than psalm singing.

The Church from the high tide went down to the ebb, and long, patient, righteous work on the part of Mr. Arling was required to keep the organization alive.

(To be continued.)

Written for the LIGHT OF TRUTH.1

HUMAN LIMITATIONS.

BY LYMAN C. HOWE.

"He who stands by the bank of a flowing stream sees in their order the various parts as they successively glide by, In that great and beautiful poem, the book of Job, the Hebrew but he who is placed on an exalted station, views at a glance, the whole as a motionless silvery thread among the fields To the one, there is the accumulating experience and know ledge of man in time, to the other there is the instantaneous and unsuccessive knowledge of God."—Hindu Philosopher.

Few people reason upon a large scale. Hence few are

logically correct in conclusions derived from limited grasp of data. Most people judge the world by their own experiences and immediate environments. This is an essential condition of germinal individuality. What knows or cares the sparrow in the shell-even with all his equipments for the life he is to enter a few days hence—of the great world outside, of the atmosphere awaiting his untried wings, the beauties and wonshelly prison which now constitutes his all, shall crumble feathers, and eyes that have never tried the light? Probably nothing. But when the insulating shell is removed, and his correspondence extends to the air, soil, and sky, how quickly the new revelation is accepted and utilized. How wondrously mother will clasp her babe to her trembling bosom, the old wide the sphere of activities becomes! As with the bird, so man will be supported by his staff, the dead will come out of with the babe; and as with the babe, so with the man all their mouldering graves, and from pole to pole and ocean to along the line of his ever-extending pilgrimage. Baby races ocean will be a seething mass of humanity. The comet speeds have baby ideas, baby religions, baby gods. They estimate proper translation of the Confucian Golden Rule. Hitherto on. Its breath is like the blast of the sirocco, like that of a the universe by what they know of it. In this they are consmelting furnace, scorching, withering, blighting. Women fall sistent; but not therefore correct in their conclusions. We ye would not that others should do unto you do not ye unto inblessed unconsciousness, and strong men groan in agony of all do it. As our lives enlarge, we touch a wider range of them." But in my new line of studies I find it thus. "Obey affright. On comes the deadly messenger, hurled from the facts and causes, and they become factors in our mental pro- heaven, and follow the orders of him who governs it. Love hand of the Almighty, and with a crash of doom meets the cesses. In the primitive developments, all conceptions of your neighbor as yourself. Do to another what you would he earth. At once there is a mass of fire, of flame ten thousand God are bounded by the impressions derived from sensation, should do unto you, and do not unto another what you would times hotter than the heat of any furnace. The earth be- and human life assumes an importance capable of directing comes a rolling mass of fiery vapor, beaten from its orbit and the will of providence! God is supposed to be so greatly rushing into space slong an unknown path. The righteous affected by human acts as to change his plans to suit the are called by Jesus to come up glorified at his right hand. The desires of his favorites! A prayer or an oath may please or offend him so as to reverse all his purposes. Thus no stabil ity can sustain the confidence of such childish worshippers.

Everything is estimated by the moving current of the little life-stream immediately within the range of vision and experpossible. To realize that "unsuccessive knowledge of God," is impossible until the mind rises to that table-land of contemplation, and surveys the currents of destiny "at a glance." Then the "motions of the parts as they glide by," are absorbed in the totality of the stream, and all the spreading landscape and the changeful life that so magnified self-importance, is seen rare have been the students of theology who could rise out of ing he, as usual, gave opportunity for those desiring prayers the limited range of mental infancy and conceive of God in to make the request. Numbers arose, for friends, children, or the stability of unchanging character, who, present in all moparents. A lady arose, a dark hood partially concealing her tious, is himself unmoved; causing all things is yet uncaused.

"The prayers of all good people shall be hers and her dear viduals and types) belong the entire train of mental and human kindness." A nature whose only aim and purpose in life

To censure sectarians for not grasping and exemplifying the highest ideals, is like scolding a child of three Summers for not comprehending the higher geometry of Euclid or the binomial theorum of Newton. Morality may rest on fixed principles, as unchangeable as deity; but the ability to appreciate moral axioms is a matter of growth as really as is the mathematical intellect. Hence, moral standards vary in different countries and at different periods of time in the same countries and with the same races. There is nothing stable but the Infinite. Man, as a finite, is ever expanding towards the infinite, but never attaining it. Every enlargement of his life lessens the importance of personal expedients, and openly use every means in their power to stagnate and hinincreases his grasp on that boundless field in which the stream clearer conceptions of the "unsuccessive knowledge of God." ousy." Well, yes, I suppose it is, but is jealousy Spiritualism? The object of education and spiritual culture is to assist the Is slander Spiritualism? Is the worship of mammon Spiritevolution of individual character, subject to the laws that ualism? Is it Spiritualism to preach one thing and practice dominate the ego, with the least friction and delay compatible with thoroughness and healthful permanence. To this end nothing in the world's history or religion compares with the inspirations and philosophy of modern Spiritualism.

SEEKING LIGHT.

One year ago I commenced a systematic investigation of the philosophy of Spiritualism, my first act being to subscribe for The Better Way which now, by the law of evolution, has developed into the LIGHT OF TRUTH. My next step was to attend the meetings held by The Society of First Progressive Spiritualists, held in this city every Sunday afternoon; two only of which I have been unable to attend. This society having an excellent spiritualistic library, I gladly availed myself of its advantages and have, as a natural result, acquired some little proficiency in spiritualistic lore. But better than all I have become firmly convinced that the spiritualistic philosophy is based upon the eternal truth of nature as manifested in human evolution. I have been assisted to this conclusion more by the general class of matter contained in the LIGHT OF TRUTH than by the more profoundly digested subjects contained in the books. I think this can be accounted my mind a kaleidoscope of "truth," which the calcium "light" of dizerse minds developes into startling and beautiful forms and colors. But while this is true, I some times regret to discover instances of inexactness which lead to the conclusion power of the contribution. And perhaps this is somewhat excusable in such productions. But in the discussion of a philosophical subject of such vast importance a scientific exactness should prevail. And the reason of this is self-evident in the fact that we are endeavoring to convince our up so tight that she was forced to give up, but not before friends, the Christians, that their conceptions of the future life are erroneous, and if we blunder in our argument we place the advantage with them. As an illustration in point please refer to The Better Way of August 27, 1892, and in an able article by H. D. Barrett on "Immortality and Modern cabinet. A cord was tied to his hands that were already Thought," the writer says: "I can find no evidence (in the bound behind his back, and passed through the cabinet to a Bible, H. H.) that the Jews were ever believers in immortality thought finds its noblest expression, and it says nothing A flute was placed on the top of the cabinet on the outside, about immortal life-its tone is one of despair, and sees only at least four feet away from the operator, and in less than ten blank darkness after the soul leaves the body. The deepest questions of human destiny are touched upon in this book. but the answers are echoes to the cry of wailing souls." Many other evidences of the unbelief of the Jews in a future life may be found in the Bible."

By turning to Job 19 chapter, 21-27 vs., it will be found that the doctrine of immortality is not only distinctly but emphatically taught. "Though after my skin, he says worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself and mine eyes shall behold him and not another." This evidently refers even to the resurrection and immortality ders soon to flash upon his awkward consciousness, when the of the body as well as the soul, and he desires to make the announcement with such tremendous emphasis that he exaway and leave him free to soar? What does he know, or claims: "Oh, that my words were now written! Oh, that care, of the object of his tightly folded wing and undeveloped they were printed in a book! That they were graven with ar iron pen and lead in the rock forever." But, besides this passage, the story of the translation of Enoch and of Elias means immortality or nothing. We would assume then that while immortality is not a prominently taught doctrine among the Jews, it was certany believed in by them.

Now, in order to be as correct as possible as I journey on in my new path, I will kindly ask some one to give me the I have always understood it to be as follows: "Whatsoever should not be done unto you; thou only needest this law alone, it is the foundation and principle of all the rest. Ac knowledge thy benefits by the return of other benefits, but never revenge injuries."

There is such a vast difference of principle contained in these two translations that I trust you will pardon my inquiry after the correct one and the authority. Very fraternally yours HENRY HICKMAN.

Omaha, Neb. Written for the LIGHT OF TRUTH.]

IS SPIRITUALISM CONSISTENT IN NAME?

MARY WERR BAKER.

I sometimes doubt it. I have always been simple enough to think that Spiritualism consisted of much more than a as a motionless silvery thread among the fields." Few and name—I believed it to mean something more than mere belief in spirit-phenomena. I thought it meant works not words alone. In my ignorance and simple-mindedness I supposed to be a Spiritualist one must be honest, faithful, loving, kind and true. In short, to sum it up in one sentence which covers German when I am in that condition?' she said. She had the whole ground, "to do unto others as you would have done something of which she had no idea she was capable."voice she said: "I want the prayers of all good people for yet knowing nothing as we know by finite relations and others do unto you." That is what I thought it meant to be special thinking. To the partial grasp of an omnipresent a Spiritualist But, I am being educated; I am finding out Jane Grey and her child."

A livid palor came over the face of Howarth, and he clutched

A livid palor came over the face of Howarth, and he clutched
the sacred desk to support himself. Rallying instantly, he
the sacred desk to support himself. Rallying instantly, he
looked down smiling on the supplicant, and said:

| Mandy (peeping in)—I'm so glad to see John prayin'. I
| Mandy (peeping in)—I'm so glad to see John prayin'. I
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| Mandy (peeping in)—I'm so glad to see John pra

seems to be to add a few more dollars to already overflowing coffers, even after the form is bowed and trembling, and the head is white with the frosts of years.

With others I have found out that it means a free use of the venom of slander; that some who call themselves Spiritualists (how dare they so pollute that sacred name!) do not hesitate to vilify and tear to shreds the lives and reputation of those who need their tenderest sympathies and loving care. Again, there are those who claim every man as brother and every woman as sister, co-workers in this great humanitarian movement called Spiritualism; who, while they are all smiles and blandishments to the face, will secretly and sometimes der the work and usefulness of those whose lives and works another

> Is it Spiritualism to sit with folded hands Awaiting some message from "spirit lands," Nor give one thought to the spirits here, Who toiling wearily year by year, Have felt the smart and the sting of pain While bravely they fought this truth to gain

Is it doing the master's work on earth Just to say "I know of the spirit's birth? Is it gathering the jewels that we are told Are far more precious than silver and gold : When we close our hands as the beggar comes, Or our doors on those who have no homes?

Is it gaining the heights where our loved dwell Thus to stain our souls with the venom of hell Do we gain our heaven, do we wear our crown O'er the hearts of those we have trodden down No ,friends, our heaven were more complete, If we smooth the way for weary feet

PHENOMENAL.

The Brooklyn Standard Union gives the following account of a recent seance: Mrs. Louise Thornton gave an exhibition ast night of spirit phenomena in Steuben Lodge room, on the top floor of 699 Atlantic Avenue. She was assisted by W. S. Davis. The audience was not a large, one and for the most part for by the fact that the contributors to your paper present to composed of unbelievers. The seance was preceded by a stereopticon exhibition instead of a lecture, as is usual. Mr. Davis performed a couple of legerdemain tricks very cleverly, just before the "manifestations," and asked his audience to contrast the tricks with the manifestations, and decide for themselves which was the most wonderful.

> He then asked some in the audience to assist in the performance, and no one volunteering, the reporter himself was asked to come and help tie Mrs. Thornton up, which he did with the assistance of another stranger. The lady was tied giving a remarkable exhibition, somewhat similar to that which Eva Fay gave in the Criterion recently. She was taken with a chill while in the cabinet, and was forced to retire

Mr. Davis then allowed himself to be tied, and entered the table fastened to the legs, so that any movement from the inside by the operator, could not help moving the table outside. seconds after the curtain was drawn, a hand was seen to take the flute down, carry it inside, and then the sound of the flute was heard playing. While this was going on, a slate that had also been placed on the top of the cabinet, came flying to the floor, at the reporter's feet, and a word written on it. The curtain was suddenly drawn open, and there sat Mr. Davis with the flute alongside of him, and his arms were still tied.

The reporter asked Mr. Davis if he claimed that what was done was through spirit influence. He smiled, and said he would not say what it was. He told those present, however, that it was useless to try and convince people that these manifestations were through Spiritualism, and it was just as well to let them think as they pleased. There will be seances given at this room every Sunday night, through the Winter.

A MEDIUM PUT TO THE PROOF.

President Steinberg, of Washington, D. C., gives an interesting account of a visit to a medium who, at the time, was an entire stranger to him. "There are," said he, "frauds among mediums. There are alleged manifestations which are faked. No one is quicker to admit that than I am. I trust no evidence unless it will stand the most thorough tests. So many opportunities and so many temptations to deceive present themselves in the field of manifestations that here in Washington we do not accept these things except under conditions that make it impossible to be dishenest. I had heard a good deal about a certain medium, and concluded to make her a test visit. I was satisfied she did not know me. I went to her and said I would like to have a sitting.

"'All right,' said she. 'I am no fortune-teller. It may be I can get spirits and names which you will recognize, It may be I cannot.'

" 'I just want to find out,' I said, 'if there is anything in it. "'Sit down,' said she. Then, after a moment or two she told me this: 'I see a young lady by your side-jour sister. No, I made a mistake. She is your wife's sister. I see your mother by your side. She speaks a different language. I don't understand it. I can see writing. I read 'Henrietta.' At that the medium fell back in a trance. Through her lips my mother spoke to me in good grammatical German. That was the language of my mother. I learned afterwards to my satisfaction that this medium could not speak German. But something more astonishing followed. My mother gave me the old Hebrew blessing. 'Now,' said my mother in German still speaking through the medium in a trance. 'I want to prove to you that I am your mother.' She then spelled out for me in German her whole name. After the medium came out of the trance I told her what had happened. 'Can I talk N. Y. World.

Written for the Liunt or TRUTH

A Conversation with Judge Edmunds. HUDSON TUTTLE.

I recall as among the most delightful evenings of my life a visit with Judge Edmunds, a short time before his death. Mr. A. E. Giles and myself received an urgent invitation to spend the evening at his residence, which we gladly accepted. We were met at the door by the judge with the warmest greeting and conducted to his library. There he introduced us to his daughter, Laurs, through whom he had received some of the most remarkable tests of spirit identity He was in excellent spirits, and although he had resumed his law practice and was overwhelmed with business, his whole

soul was full to overflowing with the spiritual philosophy. It would be impossible to report our conversation, which was not interrupted by a moment's silence for over three hours, nine-tenths of which time he was talking. His noble sentiments elevated our minds, broadened our spiritual horison, and life became more not le in its purpose. Mr. Giles, who, as a successful lawyer, had acquired adroitness in asking questions, turned his proficiency to good account, and thus not only added to our profit, but delighted the judge, who was most happy when giving instruction or narrating his experience in his prolonged investigation and public presentation of Spiritualism. He maintained that Spiritualists should not organize, but that their doctrines should permeate and exalt existing institutions, inspiring new vitality into old forms. This question has two well-defined sides, on both of which strong arguments may be brought. That Spiritualism can not be organized after any of the old plans is most certain; that it demands an organization adapted to the needs of the hour is equally certain, and if Judge Edmunds were with us as a mortal to-day I feel sure he would modify his views as then expressed.

Laura had lost, for the time, her mediumistic powers, but the judge said his own were increased, and referred his recovery from a recent illness to spiritual interference. He said that when his physicians gave him up in despair he knew that he would live, for his spirit friends had told him the exact time of his death, and it had not come.

Many of his anecdotes were of peculiar value. Two of these I venture to transcribe. The most wealthy and influential citizens were constantly manifesting their interest in Spiritualism by making inquiries of him. Once a celebrated bishop of South Carolina, attended by an equally celebrated doctor, visited him, and desired to "converse with some advanced minds."

A circle was formed, and the spirit of a little negro boy, a former slave of the bishop, manifested himself; "and by no effort of ours," said the judge, laughing, "could we obtain an swers from anyone else."

At another time, a lieutenant governor and several judges desired to communicate with Lord Bacon and Swedenborg. work their way up."

That would have been excellent advice to the Seybert Commission, and equally applicable to the Psychic Research Society, and all other committees or investigators who wish to have the manifestations brought to them, and if they are not are ready to report failure and fraud.

We parted at a late hour, reflecting on the example furnished by this distinguished jurist to the many faint-hearted, weak-spined Spiritualists, who are afraid to acknowledge their belief for fear of social or pecuniary disadvantages. He never denied, but boldly and consistently advocated his views. Did he lose by this manly course? His law practice increased, and it seemed people placed more implicit confidence in him, as though they endowed him with some superness on. "It will not be long," he said, "for the appointed ly, "Do as I have done, and not merely as I say." me will soon come, and I shall not regret the transition.

fense of the truth; not aggressive, but manly and consistent. That he died without bestowing any part of his fortune to the furtherance of that belief which formed so large a portion of his life, and gave him so great happiness, is a fact strange and inexplicable.

Written for the LIGHT OF TRUTH.]

LIGHT IN THE DARKNESS.

W F HEATH.

Prominent among the mighty minds leading to the light is that of Lyman Abbott. Without leaving the pale of Christianity, he is boldly leading into the borderlands of modern Spiritualism; and is, in my opinion-considering the present state of affairs-doing more good toward the advancement of the cause of truth than a regiment of anti-Christians could do.. As the sturdy pioneers were once obliged to clear away dense forests before wheat and corn could be planted, so must the pioneer in religious fields tear away the deep-rooted errors of the past before the seeds of spiritual truth can be

The motto of Mr. Abbott's paper, The Christian Union seems to be "Onward and Upward," its spirit that of brotherly love. It is a paper that Spiritualists as well as Christians may read with pleasure and profit. I will make a few quotations from its pages that prove, at least to my satisfaction, that the world "do move."

In the "Evolution of Christianity," Mr. Abbott says:

"Life is more than science; therefore religion, which is grows in intelligence, it better understands life, and therefore science continually changes; stars and flowers remain the same, but there is a new astronomy and a new botany. So, as the human race grows spiritually, its understanding of the religious life changes; faith, hope and love abide forever, but every age has its new theology. It must be so; were it otherwise it would be because humanity had ceased to grow spiritually, or had ceased to think intelligently of the spiritual life."

In an article entitled, "Two Theological Seminaries," we

"The fact that a decreasing number and a deteriorated quality of young men are going into the ministry has been lately much lamented. One reason for this fact is that in every other profession the young man is a freeman, in the ministry he is thought to be a bondsman. In law, in science and medicine he is encouraged to make original investigations, but if he ventures on original investigations in theology he is looked on with suspicion. Even if he is a professor in a university and his chair is history, he must pledge himself beforehand to discover nothing which his fathers did not thought, men who do their own thinking and make their own theology. The pews are in advance of the pulpit, and the pulpits are in advance of-at least some theological semi-

"The danger of skepticism is nothing compared with the

odox, whether our creed be short or long, let us be true to ourselves, and not pretend to a belief which we do not really

In an article entitled, "A Significant Ordination," we read of a young man of very liberal views who was unanimously approved by a representative Congregational council. Here

is a portion of his doctrinal views "God's love for man involves batred of what injures him, therefore punishment for sin; yet this punishment is not arbitrary or statutory, but the inevitable result of unrighteousness under a righteous organization of the universe. .

Heaven and hell are states of character, begin here and are not essentially changed anywhere. The duration of punishment for the sinner I do not know. I am certain only that it will continue as long as the sin continues, and yet that the mercy of God endureth forever. . . . I assert for myself and for my fellow men the fullest liberty of investigation, and the duty of following wherever the truth seems to lead."

In the "Drams of Eden," Mr. Abbott says: "Certainly if we were to come across this narrative anywhere else except the awakened perceptive faculties were on the alert for their in Hebrew literature, with its garden ferced off from the wilderness, with its talking serpent, with its tree, the fruit of which would afford immortal life, with its other tree, the fruit of which opened the man's eyes to see the difference between good and evil, with its exile from the fenced-in garden into the wilderness, with its making of coats of skins by the Lord God Almighty for man and woman-if, I say, we should come across this story with these incidents anywhere else except comes still, the noise was hushed, the volcano extinct, and in Hebrew literature, we should at once class it with the legendary, the mythical, the traditional. I have been unable to see any reason why I should otherwise regard it because I find it in Hebrew literature." His idea of the fall of man, or original sin, may be gleaned from the following: "You and were innocent once. Theology may say what it will, but when the mother looks down into the eyes of her babe, she does not believe that the eyes which look up pleadingly into hers are the eyes of a guilty thing, under the wrath and condemnation of God. It is not true that the babe is a guilty

Written for the LIGHT OF TRUTH.]

A FEW THOUGHTS ON REFORM.

FANNIE E. LAMB.

There is a question before the public, we might justly call the momentous question of the day; for it is being extensive. the discovery of a great truth which has been a power for the ly theorized upon by minds of many grades, in all spheres of society. We refer to the all-important purpose, in the minds of many, for the up-lifting of mankind. Excuse us for not ledge of a spirit world, peopled by spiritual beings. using the common, though incorrect term, humanity.

As yet, ye have not earned the right to be so called, in the degree of divine masonry, i. e., the humane; nor as long as man's inhumanity to man sways the masses, in your plane can you, or will you receive the initialory degree to the humane; for when that time arrives, you will have become one common brotherhood, and be ready to enter into the highest degree of the divine order of universal love.

When all who hug to themselves their pet theories, which "I told them," said he, "that they must begin where I did and to many have become a hobby, though impossible, for all hold to difference in view, of how it is to be accomplished; for each individual who publicly advocates his or her theory, silently holds the idea within, that he, or she, is the one chosen individual for this great purpose; and many who do public. Those present were my wife, son, daughter, Mr. the altar of public criticism and censure. not publicly proclaim their purpose, and yet hold within and W. S. Wandell, the medium's manager, and myself. The cling to the fond hope that in some very miraculous way, manifestations consisted of floating articles of furniture, they will be launched forth, having been vested with the music-box, tambourine, and even newspapers were distributed special power to control all mankind; and thus from their all around the circle. At one time Mr. Wandell's coat was standpoint revolutionize this little world upon which they taken off and placed upon the medium by the unseen forces. dwell. But we say, when each and all examine themselves Then the control called for the light. After carefully examin-(analytically,) their motive will be found—the prompting to have been self, and therein rests the stumbling-block to success. We suggest that each individual will begin with himself, holding to the maxim, "charity begins at home," and natural power. He gaily said it had become so extended he thus effecting a thorough reformation as a firm basis for a could not lay it down, and was destined to die with the har- starting-point, being able to say truthfully and conscientious- fondly caressed the sitters, while others wound up the music- audiences sometimes numbering thousands, and while those

We do not wish to discourage any well-intentioned person, Such is ever the result of a brave, honest, and firm de- though our plain talk may seem so. No one individual-be his capacity of thought beyond the average; nor any medium -be he ever so well developed, knows just the purpose for which he is used by an unseen intelligence, who ever acting lay the instruments upon (und on this occasion a tumbler full for a wise and good purpose, wisely withholds many things until a proper time for the revelation thereof.

But this we will say, each being played upon or used in accordance with the individual's weakness or strength, each and all are following their mission in the performance of their part and each doing a good, though seeming at the time to the contrary.

It has ever been the divine purpose of the principal to develop, as first evolved, naked, from first cause, thought-to us the cabinet which had been carried across the room and progress and clothe with the divine attributes of the trinity placed over my daughter and myself by the invisible, but dirtate on just what terms the phenomena should be proexisting in first cause, whereby the individuality of the divine ever-present loved ones. or god-like is made manifest, in a higher unfoldment through the human organism; and now thought, stands the ruling, universal whole. Now, my friends, each line of thought, in out your sphere-or, we will say, each his separate or combined spheres, and thus is reached multitudes of minds, both in the material and the spiritual planes; and thus doth the leaven work, and so being, wherever there is a multitude tied around each limb above the knee, and strips of black there is a mixture, and whilst many minds are already recepthe source,-are becoming stirred up to activity under its would be buried into the flesh, and at the close of each sethe life of God in the soul of man, is more than theology, import, and with hosts of others who are seemingly dead to ance "Harry" will either call for a knife or take the mediam's which is the philosophy of that life. As the human race all spirituality, yet are not so-as it is only dormant, and the from his pocket and cut the bands from his wrists. seed of truth in the thought, thus broadcast, will in time germinate, bringing forth a plentiful har est. Thus worketh nature's great law of purpose, under the guidance of the great architect, divine masonry; the universal thought guiding and directing each individual order of mentality, to the fulfilment of the great purpose; the divine attributes perfected as manifested through mankind. So be not discouraged, neither ye great nor small, although it may not be allotted to any one individual to bear up under the overwhelming glory of being the great redeemer, yet know, you are each and all performing your part of the great purpose, and each with the exclusive privilege of uplifting and redeeming himself; for whilst an angry god or a malicious devil, for neither of them exist ye have helpers and co-workers, both in the mundane and except in the imaginations of ignorant or malicious people supermundane, none but yourself can bring the proper result. Shoulder each your own responsibility of self; therein lies both duty and honor. "Honor and shame from no condition rise, act well your part; there all the honor lies."

Disease from a Communion Cup.

Secretary Probst, of the Ohio State Board of Health, on the 13th ult. received an official report of a startling nature from know and teach. But the tide has already turned. The best a prominent physician. This physician, whose name is withchurches in the land are clamorous for men of original held at the request of the secretary, states that a case of loathsome disease has just come under his care that was contracted danger of a sham belief. Whether we be orthodox or heter- an old subject of the disease.

INSPIRATIONAL TEACHINGS. MRS. MARY J. COLBURN.

LESSON VII

Our progenitors had become familiar with the roaring of he beasts of the forest, with the bleating of the flocks and herds, and with the various notes of the feathered tribe. They had learned the habits of the lion, panther, and bearwere acquainted with the docile traits of the elephant. But now something entirely different attracts their notice.

A dark form rises in the distance. It comes nearer, Fire darts from its nostrils; its voice rends the heavens; its breath uproots the trees of the forest, it darkens the sun, pours down torrents of water, a volley of stones, then passes off leaving destruction in its path. But the sun shines with renewed splendor. Its light glistens on the moistened leaves birds sing their merry songs, a brilliant arch spans the blue sky, and nature is jubilant again. Wonders never cease, and discoveries. The ocean rosts. Its noisy billows dash upon the shore. The tempest subsides, and a gentle murmur sweeps across the placid waters.

Again the earth trembles under their feet, a rumbling sound is heard, a mountain bursts, a river of fire rolls down its sides, the air is filled with vapor and smoke, and all hearts are seized with amazement and terror. But the ground beapprehension of danger was past. Mysteries multiply. Doleful sounds proceed 'rom caverns, hills send back the human voice, hoarse winds whistle through the trees, zephyrs play their softest note, river and rivulet pour forth their melodies, light shadows flit across the landscape, darker forms glide along the valleys, and inanimate nature seems alive with sound and motion.

How natural the thought that there are other forms be sides those that walk the earth! Savage monsters whose homes are in the air, ocean, and mountain caverus! And gentler forms that nestle in the woods, groves, and shady nooks, bask in the sunlight, or wander by the river's brim!

And the imagination conjures up a host of gods and godsses, some on mischief bent, and others of nobler instincts seeking the welfare of mortals. Call it old-time delusion, or any name you please. Belief in these invisible beings led to advancement of the race through countless ages, and is to-day quickening its spiritual nature, and leading you to a know

Written for the LIGHT OF TRUTH!

EXTRAORDINARY MANIFESTATIONS.

SAMUEL WAUGH.

I beg leave for small space in your valuable paper to announce to the many readers of the LIGHT OF TRUTH two wonderful seances held at my house, three and a half miles southeast of Ashley, Ohio, on thelevening of January 31 and February 1, '93.

The medium is Benjamin F. Foster, a young man only nineteen years old, and who is, in my estimation, the making of the grandest and noblest medium ever brought before the ing the medium the light was extinguished, when the coat was taken from the medium and thrown across the room to Mr. Wandell. At another time they extracted the water from the tumbler, and we were musble to find where it had gone to, nothi. g being wet in the room. Hands materialized and tions in this line as could possibly be produced anywhere-in box and drummed on the tambourine with bones, also ringing who were Spiritualists, and believed in that particular phebells and talking through the trumpet. Harry Roberts, controlling spirit, would call for matches to be lighted at inter. no more convinced after having seen, and in many instances vals during the seance to show the situation of things in the became bitter in their denunciations. Of course, when one room. At one time when a heavy walnut stand was used to of the skeptics are favored enough to get a few lines on the of water was placed upon it) the stand was turned top down and the tumbler full of water, with the music box, and papers, bell, and various other articles were placed in it. A paper trumpet was fixed upon one leg, while upon another was one of Mr. Wandell's shoes, which the control had taken off during the evening. Upon the other two legs of the table were the slippers taken from the medium's feet. At another time, when a match was lighted, there was shown to

This young and honest medium has a most wonderful phase developing. It consists of passing matter through guiding, and directing power of each solar system, that is, to matter, by sealing two slates tightly together and passing the standpoint of the development of each planet, and of the money between them. At the close of the seance there were nine pieces of money found between the slates, some havthe order of work, co operative with the over-ruling intelli- ing been handed to the control, while others had been gence, from whence you receive yours, each in accordance taken from the pocket of the medium. At another time there with your capacity, your promptings, to send forth through- was a small vial brought from a room up stairs and placed

in the hand of my son. During the entire performance the medium sits under strict test conditions, with strips of cotton cloth securely braid passed beneath these bands and securely tied and tive to thought thus sent forth, while not fully understanding sewed around each wrist, sometimes even so tightly that they

> And may God speed the time when our country may be filled with such instruments to demonstrate the grand truths of spirit-return, and the persecutor will protect instead of voice was spoken out as naturally as in earth life. Indechastizing the innocents for exemplifying the teachings of one they pretend to follow, namely : Jesus Christ.

Ashley, O. Written for the LIGHT OF TRUTH.]

SPIRITUALISM VS. IGNORANCE.

MRS. O. E. DANIELS.

Spiritualism comes to teach people that they need not fear But whether God made all things, or all things made God one thing is certain: All the modern sciences proclaim law as the ruler. And Spiritualism as the last science that has been established, agrees with all the others and clinches the evidence that law rules supreme so far as known. The Bible God rules by laws that he can alter, or make miracles and cause catastrophes that cannot occur by the unchangeable law of the god of law. This makes the god of the scientists so very different from the gods of the ancient religions, that one back and forth through the solid cloth of the cabinet curor the other must be thrown out of the public councils. In tain. Materialized hands are seen; spirits messages are writprotestants countries each has maintained a precarious existin a most surprising manner. The victim is a young man of ence for centuries. The believers of nature's laws have been excellent habits and character. The physician states that he constantly gaining power and influence among the people, contracted the disease by drinking from the communion and the governments have adopted more and more the laws cap in Church services. The cap was passed from the lips of and institutions that are required by the people who believe we have more such the truth of Spiritualism would be made in the unchangeable laws of nature. And if people wish to more manifest.

be healthy and happy, they must learn and obey the natural

laws that produce such conditions.

The science of Spiritualism has given us direct informs. tion of spirit power and the beyond, besides advice and admonition to secure the most happiness on earth and in spirit when we drop this earthly body. All this is sobering people down to a calm consideration of what they shall do to be saved which the threatenings of the Bible God and his priests cannot change. And when the priest denounces people for unbelief ask him if he knows his Bible is a true record His reply will be he believes it and knows it only through belief. Now what was the character of the priests who put the Rible together and testified that it was written by the persons named? Who were the companions of Christ and heard these words from Him and recorded them? The best of priests according to authority would lie to promote the glory of God in that century, and for centuries afterwards, when the Bible was entirely in their hands, and under their control. There is no reason to believe that they hesitated one moment in altering the texts of the writing that came into their hands and giving the names of Christ's companions to books they never wrote and would have condemned if they had been consulted. With such facts would it not be best to consult the spirits about the truth and the false in the Bible and religious systems? But the priest may say that he did not know there was a spiritual science. That does not alter the fact any more than it did when they denied that there was a science of astronomy, when they put Bruno to death. or that they did not know there was a science of chemistry when they imprisoned Roger Bacon. Their knowledge or ignorance did not alter the facts then

nd does not now.

PHENOMENA IN PUBLIC.

To the Editor of the LIGHT OF TRUTH.]

Your paper comes into the home where I am so pleasantly entertained, and the unanimo s decision is that it is growing more interesting all the while. "The Woman's Club" is always interesting.

Short, racy articles are always enjoyed better than long and prosy dissertations. Such can be found in books. It has always seemed to me, a weekly paper had a different work from that of a magezine, and it is apparent that you have caught the inspiration, and your readers appreciate every effort on your part to make the paper interesting.

I took up my pen particularly to make reference and a few comments on a paragraph in "Notes from Mrs. R. S. Lillie," contained in a recent issue. The paragraph reads thus:

"Then I suppose many will differ with me, when I express the thought that according to my observations, that the presenting of this class of manifestations before promisenous assemblies (I refer particularly to the presentation of forms or materialization) has in every instance a deleterious effect."

I think truer words were never penned; and as a close observer and one who holds the good of the cause as the most sacred of things, I go even farther and declare promiscuous, curiosity-seeking audiences cannot, as a general thing, furnish the best conditions for any kind of mediumship. I would not detract aught from mediumship; through the various phases of mediumship we have attained our present status as Spiritualists, but mediums have been crucified upon

Some one may say who reads this, "O, yes, you are a lecturer and would set aside the phenomena." This is not so; I have been a medium, and have had to do with mediums too many years, to array myself against that class who are furnishing unmistakable proof of spirit identity, but have long since contended for better conditions, especially for those who are just entering the field as public workers.

Mrs. Lillie referred to the "presentation of forms or materialization." I would subjoin that of "independent slatewriting." I presume I have seen as remarkable demonstranomenon were delighted, the great mass of unbelievers were slate in the manner mentioned, in a public audience, they accept it as a "test," but such messages are nothing to what might be received in a more select gathering, or, better still, in a private sitting.

Very much of the contention that has at times been noticeable in camp-meetings and large assemblages, has been in consequence of discussions pro and con over some medium who has done the best he or she could, and at last been crucified by those who should have learned a little of the philosophy before they undertook to monopolize the mediums and duced.

I wish there could be parlor meetings instituted in every town and city, for the exhibition and study of phenomena. Then would our mediums become more appreciated in a public way, and our halls less frequently present scenes of

argon and discord. With my life pledged to the work, I am sincerely your MATTIE E. HULL. well-wisher,

Written for the LIGHT OF TRUTH. SEANCES WITH A TRUMPET MEDIUM. DORA YAPP.

I have had the pleasure quite a number of times of attending trumpet and physical seances with Mr. J. J. Sutton at his home, 178 South Noble Street, Anderson, Ind. When good conditions prevail the voices through the trumpet are nearly all spoken out load, and can be plainly heard in another room. The voices can also be easily distinguished from one another, frequently there are from thirty-nive to forty communications during a seance. A few evenings ago each and every pendent voices are always heard in Mr. Sutton's seances, and thus the manifestations are always very interesting and convincing. Four and five spirits often talk at one and the same time, and only one trumpet in the room, the medium also joining in. Beautiful music is played on the guitar while floating over the room and lightly touching the heads of the sitters. Messages are often written on paper by spirit hands and handed to whom they are addressed. Beautiful lights are seen. I have had quite a number of sittings with Mr. Sutton for independent slate-writing. Messages are written between slates that are tied together with a handkerchief and while sitting in the gas-light or sunshine.

On January 31st Mr. Sutton gave a physical seance in the light. He was tied in his chair as a test. I saw him tied, and am satisfied there was no possible chance of him getting loose. He sits on the outside of the cabinet (for the lightseances), in plain view of the sitters, during the entire seance. Sweet music was played on the auto harp, articles were passed ten between slates and on single slates; knots are tied in handkerchiefs and passed through the solid cloth.

To make a long story short I will say Mr. Sutton is a good, honest medium, and is welcomed wherever he goes. Could

OUR FREE CIRCLE.

Every Tuesday Afternoon,

At Douglass Hall, corner Walnut and Sixth Streets. Doors open at 2; seance begins at 2 30. No one admitted after services have begun.

Questions to be answered from the rostrum will be received upon these conditions: 1. They must be germane to Spiritualism. 2. Must contain one enquiry only. 3. All personalities must be avoided. 4. The name of the questioner must be attached.

MRS. A. E. Kibby, Medium MRS. J. Cleog WRIGHT, Chairman.

** In justice to both the spirits and medium we would be pleased to have our friends verify such messages as they may happen to recognize in these columns.

**End of the spirits and medium we would be pleased to have our friends with the spirits and messages as they may happen to recognize in these columns. from abroad must be addressed to C. C. STOWHLL, Room 7, 206 Race Street, Cincinnati, O.

REPORT OF SEANCE.

Tuesday afternoon, February 14, 1893.

PROLOGUE.

Again we have assembled to learn more of self, more of the possibility that lies within each one of us; to draw nearer tion. Yes, we ofttimes come in contact with the questioner. and nearer to the great central source of all things, for we realize to-day that we are spirits; that we are, as spirits, related to that great force which carries forth all law; that great strength they should be. They would like to puzzle the instrument which brings to us our life, our being, and as we recognize that we belong to this great spirit that is in all things, we come earnestly asking those who have passed into a higher coudition than this one, to draw near and learn us more of ourselves. We are but children, and this is but a school. Its experience teaches us some new lesson, and whilst we ask of you who have entered into a higher life, we ask in all earnestness. We feel how weak we are to day; we realize how little we know, how little we understand the conditions that surround us, and so as we have gathered together to-day, and as the clouds are heavy outside, may the sunlight of some grand truth cheer ment, but if you maim his mind, if you do that which will us and help us in an upward way, and may all of that which is detrimental to us, pass out of our lives. May each one of us to-day step one step higher on the ladder of progression, for we know that we shall live always; we know we have ex isted always; and we know that we must go on and on out o one condition into another; and that each kindly act, each loving word, each smile we bestow upon our brother or sister as we pass from our earthly life, will reflect back upon us and lift us up higher; and so to-day may the spirits be a benefit to you; may they reveal some greater and grander truth and may each feel already it were well to be here.

OUESTIONS AND ANSWERS.

QUES .- [By J. H., City] Is re-incarnation a law to which all disembodied spirits are subject? If so, is the spirit world dependent upon this planet, and we upon the spirit world for inhabitants? Please explain how the spirit could progress

Ans .- My dear friends, I do not realize that it is necessary for any spirit to be re-incarnated. I, a spirit, who have been upon the spirit side of life upwards of twenty-five years, have viewed and watched many things, many conditions of spirits in the spirit world, of spirits still upon the earth plane, of spirits who return again and again and in some manner take possession and control of that spirit which is still incarnated in the material body, but I have never known of a spirit that has returned at birth taking possession of that body and living again through that existence in the borrowed body. I do not accept re-incarnation. It would immediately put a stop, in my way of thinking, to all progression. What would it benefit you if you were to return again to this life and enter into the body of a new-born child and live throughout that life again, taking upon yourself all of earth's experience and knowing not of the life which you had lived before, in what way would it benefit you? I can not see that it would benefit you at all. If you are to-day a spirit incarnated in the material body and if you are a selfish person and you live up to selfish ideas, if you have no love within you for your brother man, should you not know what you would have if you would return again and again and be re-embodied and live over and over again the earth life? Now, friends, I for one, believe in progression. I, for one, see no backward movement; I see each and every day each and every one of you progressing upward ; I see no stand-still. You may not realize this yourself ; you may think that some are very slow indeed to move upward. You may look at your brother man and wonder in your own mind why he has not progressed upward as far as you have, but yet perchance, if you could look down deep into that man, you would find deeper thoughts and that he had searched for higher truths possibly, than you yourself, and so this man would be in his way progressing and you might be progressing in your way, and so, friends, if you want to know anything about re-incarnation, I am a very poor one for you to question, for, as I say, although for twentyfive years I have been upon the spirit side of life, and although I return again and again and take possession of my instrument, and others, yet I do not claim that I live with, them. I no not stay always with them. What new truth could I give to my instrument, if I staid with her upon the earth plane, and so I, for one, accept not re-incarnation.

QUES .- [By A. F. M., Charleston, S. C] What class of people should healing mediums be, so far as temperament and physical conditions are concerned?

ANS .- My dear friends, you will find a great many different persons, different in physical conditions, that are healing medinms. Now you might suppose that no one unless they were in perfect health themselves could in any way be a beneat to another one who was diseased, but I will say to you that I have seen many remarkable cures made by those who themselves were physically weak. Sometimes it is necessary to be strongly magnetic that you may have the power of healing. Again you will need an electrical person and you will find a person who is flowing full of magnetism to be rather stout, and you will find among nervous people, those having full control over their nervous system, and these people having strong magnetism can sometimes by the word of mouth relieve a sufferer. and every weak person, one who seems to have no strength whatsoever but still full of electricity, he, through this electricity, may effect a cure, and possibly the one relieved would be much stronger of the two. We can not draw the line; we can not tell you exactly in what condition a person should be in to be able to be a healing medium. My instrument is a healing medium, and, as she says, she can only effect a cure when the power is on her, sometimes the spirits' power is so strong that they can, through their instruments, do wonderful work. It is just the same as I now take possession of my instrument, psychologizing her and speaking through her lips. In like manner she is controlled to heal the sick. It makes little difference what the medium may be. Through it, the power is conveyed. All you must look to is the result. Do not stand and question the morals. Do not stand and question the temper. No matter if the medium should be a very low person in your estimation, he or she may have the power of healing to a very marked degree, and temperament | come this afternoon also to give you greeting. What a grand and physical condition have no voice in the matter.

QUES .- [E. F. C., Farmington, O] As questions are read in your circle, do you sense the sphere of the person or persons who wrote them? Explain the law.

Ans .- Friends, I, as a spirit, when a question is presented would desire about that person. There are many things my name is Sarah Elizabeth Bell.

Spirit Message Department which we can not explain to you; there are many laws which we understand, though can not explain to you. I will follow this question and I try to see the questioner. I may understand what prompted that one to ask that question, yet I can not explain to you exactly by what law I follow it. I say that glad I lived and tried to do that which was right. Many I go upon the throught-wave. The thought of that party is questions have been asked concerning those who pass over upon the circle to-day, and wondering if the question will be answered and in what way, and whilst I am trying to answer said: "Are they surprised upon entering the spirit realm? the question, I would say that I can and do follow the thought I would like to answer your question as it appeared to me. wave and thus come in contact with the questioner. I would say that the party asking this question is on earnest investi- condition. It was so real, everything was so real, and I gator. Whilst not fully satisfied, knowing that at times thought surely this can not be heaven, and I knew it was not through his own organism there is some influence given from the spirit side of life which he can not fully understand, and By-and by a loved brother came to me, and he says: "Why whilst he is reaching out and upward, I would say that he David, you are in the spirit world; this is your home now. shall be satisfied. I see close beside this gentleman at the present time a lady who is past middle age. The lady seems he says: "Yes, brother, this is the heaven that you have to be very anxious, indeed, that he should understand more of earned. Each one of us earns our own heaven, and if you are self and as she tries herself to unveil the mysteries of the spirit realm, she also would like to help this one who asks the ques-Sometimes we are very glad, indeed, to do so; other times we feel sad because we see the questions are not as sincere as or the spirit, but I see sincerity in this question, and I would say, "Yes, we ofttimes enter into the conditions of the ques-

QUES .- [By C. H. M., Elkhart, Ind.] Which is the greater

rong, to maim a person's body or to cripple his mind? ANS .- Standing as I do upon a higher realm than you, seeing clearer and understanding better, possibly, I would say that the greater wrong was to cripple the mind. I would say to you to maim any one in any way is a great wrong, If you I am still interested in them and their welfare. I want them maim your brother wilfully, you are punished by imprisondistort his mind, you commit a great sin which will fall back nothing but what I know it. I can see down ideep, I know upon you and in the by and by you will have it to regret, for every act, and whilst I talk to you to-day I would say I give you must recognize there is no atonement for sin; you must you a greeting, and I want John to know that I am satisfied recognize that it is a sin to main another's mind; it is a sin with the change that he has made in his life. I am Rachel to deliberately deceive any one; it is a crime if you deliberately do anything that will injure anyone mentally or spiritually, or make them understand that which you know to be false, and in that way cripple them and not let them have the full freedom of their reason. Those you have tried to injure, upon entering the spirit world, will realize the fact and understand for themselves; and whilst you see the progression of this spirit and feel the remorse, you will be held, as it were, with fetters which you have brought around yourself. You my message. are the one who will have to answer for self, and if you do anything that is wrong and know it, you may not have to wait until you pass to the other side. As you journey through this life you will have to face some of those stones which you have deliberately planned to injure your brother man with, that you have cast. But if you try to live up to your highest and if you throw out upon the atmosphere kindly thoughts and love, you will reap unto yourself much good, for it will come back to you ten fold.

QUES .- [By W. A. M., Jamton, O] Do controls and guides know what kind of mediums they can make of persons sitting

ANS-. My friends, I knew pretty well what kind of an instrument I would have when being developed. Each spirit that draws close unto a mortal and tries to develop him knows pretty well what kind of a medium he will make. If spirits come to develop you as a physical medium, they know that you have within you that which they can use for physical mediumship. If they come to develop you to speak, they know whether they can gain possession of your brain and whether they can use your physical organs or not. In times gone by, I used to so deeply entrance my instrument that she knew not what she did, but as she has progressed, I find that I can now stand beside her and give her the thought and she can express it, it not being necessary to entrance her. And I knew that it would come to this. I knew that she would be a willing worker, although one of the most humble ones, a willing worker in the hands of the spirit world, and I am exceedingly glad that I chose this custrument, and so all spirits in choosing their instruments feel confident if the instrument will only follow out the directions given, they can make of them what they will.

SPIRIT MESSAGES.

John Doyle.

Chairman and Friends: I am a stranger here. I scarce know why I come, and yet I am glad that it is possible for me to come. I passed out of this body, this material body, some years ago in a distant place and under peculiar circumstances. I did not understand then that I could return to earth; in fact, I had never thought very much about what would become of me after death. But I find I am glad this afternoon to return, and whilst I am talking with you I would like to say that I listened to some of the truths that were told to day and I felt a restless feeling. I would like, if possible, to live my earth life over again. I feel that there are many things that would be quite different if I could dare. I feel that I would have learned more of that which was pertaining to the life beyond the grave, and would not have been so careless of the happiness of those who were near and dear to me, but I have not come here to make a confession, but I desire to send a love message. I desire that my wife Mary and daughter Mattie and my son George know that I live. I want them to understand that I am ofttimes near them, and I know through the kindness of someone they will receive this message. You can say that John Doyle was here from Jackson-

Timothy Higgins.

Chairman and Friends: I am Timothy Higgins. I lived [To the Editor of the Light of TRUTH.] at Higginsport, Ohio. I have many friends there. I desire to send a love message. I have five near and dear ones who would be glad to know that I was here. Used to say I that sweet message of love from my dearly beloved spirit wife was peculiar. Well, I am peculiar because I have not yet outgrown some of the conditions which surrounded me circles be sufficiently supported to be able to continue to whilst in earth life, but still I am just as happy as I deserve bring these consoling messages from the beyond, though to be. Give my love to my wife and four children.

Sarah Elizabeth Bell.

Friends: I am glad to be able to come here this afternoon. was a Spiritualist and found all that I hoped for. There is nothing so grand in all of your world as that which surrounds The other name, that of my niece, was spelled Birdie in the us on the spirit side of life. As I look at these beautiful flowers on the desk and realize their beauty, I would say that those I hold in my hand far surpasses them. Grand and beautiful is the way that leads us from the earth to the spirit realm. No darkness, no fear; that is one of the grand blessings of Spiritualism. When I first entered spirit life my loved children, three in number, awaited me, and to-day I would say to my beloved companion, only a little while and sons of the same God, is languishing in Joliet prison, because you will join me on the spirit side of life. And, friends, I thing it is that you can have this circle, that the spirits can brary of Chicago. But the meanest part of the business is, come here and through the lips of a stranger send their love messages to the loved ones in a distant place. I am anxious that my husband William shall know that I was here. I am | ing him-no book having been sent. New York wants a law anxious that my children, those who still remain upon the to me, almost immediately follow the thought and view of the earth plane, shall know that it was possible for their mother punishable. Other States should follow suit; for there is person. Sometimes we find it difficult to analyze all that we to manifest in Cincinnati. I am from Lynchburg, Va., and certainly greater crime in Comstockianism than sending liberal and instructive books through the mails.

David Anderson.

Many years have passed since I passed over. I was not a Spiritualist, I was a Churchman. Not that I feel that I was the kind I should have been even as a Churchman, but I am with their Church ideas strong upon them, and many have When I first entered spirit life I could not understand my hell, and so I reasoned with myself and wondered where I was And I says to him: "Is it possible that this is heaven?" and happy, perfectly happy, then it is heaven. If you have any remorse, then remember that is just a little taste of hell." And I was glad to say that I had not many things to regret and I found that I could and did progress and have been pro gressing, and I am glad that it is possible to hold communi cation with our loved ones on this side. As I return this afternoon I wish to send my love to my wife Caroline. Tell Those who feel that they can obtain materialization will also her her husband is often with her. I came from Anderson ville, Ohio, and I am David Anderson.

Rachel Evans.

An elderly lady calling herself Rachel steps up to me and says: "I desire to bring my love to those near and dear to me in earth life, I have guarded and guided them on their way. to know that I still live; I want them to know that I am still interested, and I want them to understand that they can do Evaus and come from Rutland, Ill.

Old Samuel Possum.

I want my young master to know I am still roaming around and I am glad that he and Sadie have become one. Even though I have passed to the spirit side of life I never forget master Herbert's kindness. They call me Old Samuel Possum. I come from Tennessee. Master Herbert will see

Dr. Nickless.

I want my wife Edith to know that I am with her, and many times when she is alone and becomes despondent I am by her side just as much now as while in the body.

Robbie Lyman.

This is the first time I have ever come to a place like this. come with the rest to day. I have been only two years in the spirit life. I am with my grandma. I want my sisters Mamie and Carrie to know that I was here. My throat does not hurt me any more. My Mamma lives in Alameda, Cal.

Rossiter.

A very aged gentleman comes next. He says: "I am just fourteen months in the spirit life. My people do not believe in Spiritualism, but this message will be read by one who visits my home, and they will know that I have the power to come back. I would say to my aged wife not to be so lonely. My name is Rossiter and I am from Alameda, Cal.

John Humphrey.

I sm happy to come to day; happy to know that I can send a few words of remembrance and affection to my dear friends, especially to my wife Jennie and my son Lewelyn. I desire them to know that I am still working for them, and has written quite a number of articles and books on this some part of the day am with them and know when they think of me. I know when a thought goes out to me in the spirit world, and I respond as quick as a flash, for I know who is calling to me and that she is mine now as much as ever in the past. Akron, O.

Harry Tuttle.

I want mamma, papa, grandma, grandpa, Charlie, and sister to know that I still live, and they know about my home this little volume an interesting account of the case from its because they know a good deal about Spiritualism. But my throat is well now; the big lump is all gone. I have met a good many spirits whose bodies were laid away in grandpa's boxes, and they all say they are well satisfied with the change, and would not come back if they could. I am from Cleveland, Ohio.

Edward Stevens.

Chairman and Friends: I am also glad to be here this afternoon. None while they linger upon the earth p'ane can understand the joy of a spirit when able to return. Oh, what comfort it is to us. The question was asked in my home a few days ago: "If the spirit world is so near and if our loved ones do see us and know all the anxious care that we have, can they possibly be happy?" Now, I would have my loved ones to know I do not realize all that is around and about them. Possibly if you had not these trials you would not seek communication with us who have passed to the spirit side of life. We rejoice and are exceedingly glad because we know t is but for a little time and then we will all be re-united on the spirit side of life. I am from Jeffersonville, Indiana.

VERIFICATIONS.

Martin's Ferry, O

I write to say that this is the first opportunity I have had of informing you of the joy brought to a sorrowing heart by -published in a recent issue of your paper. May those free they may contain an occasional error. But we know the diffi culties mediums are laboring under, and some errors often point more to the genuineness of the message than were they perfectly delivered. In the message to me for example the name was spelled Ruthanna, while we all spelled it Ruthannah. message, whereas it should have been Bertie. But such errors do not mar their value, as long as we receive them and they give us hope. S. B. WILLIAMS.

George Wilson, a known Liberalist book-seller, of Chicago, who was an eye sore to some of the unliberal orthodox he sent a catalogue containing the "Mysteries of the Court of London" through the mails-a book listed in the public lithat one of Comstock's lieutenants, by means of a decoyletter, obtained this catalogue, for the sole purpose of indictpassed to make this kind of detective work a crime that is

HOW TO BECOME A MEDIUM.

A subscriber sends the following question for the Circle: What conditions are required to produce materializations? Can they be obtained by three persons sitting together, one

of them being in a curtained-cabinet?" But in addition to this he writes that he has been a Spiritualist for twenty-five years and has "read and studied the question in all its varied aspects." Furthermore that he has longed to be a medium, so that he could more fully realize its nature; that he has "spent hundreds of dollars in so doing, yet is as far away from mediumship as ever-how is that? Is mediumship a delusion?"

He continues and says that "nine-tenths of what has been told him by public mediums proved false;" and he therefore feels inclined to leave it alone." But he regards the philosophy of Spiritualism as a "broad and rational theology," and is satisfied with that, though still craving for more light.

As this case needs comment after answering the question, and which we do because it fits many others in the same state of mind that our correspondent finds himself in, we deviate from the rule, trusting that this will not be considered per-

In reply to the question concerning materialization we would say that the conditions required for results are varied. be impressed what to do; for every medium requires different conditions or modes of development. Though the best mode is not to sit at all, but to await its development naturally. When manifestations come spontaneously-generally beginning with raps, and ending with unmistakable evidences of the coming phenomenon-it is time enough to form circles, and then only by inclination as the medium, him or herself perceives-not by suggestions o others, or what spirits may give in the presence of these others. The best mediums-from the nature of their fine attunement-get the best direct information and what is best for their development in the presence of others or from a circle where mortals do their own thinking. Let the medium's spirit do the thinking for the medium when it concerns his mediumship. Not we, but only they know how to deal with their charges. Inclination will guide the medium for proper unfoldment.

Imagination and desire, however, lead many astray to sit for development, and waste precious time. They hypnotize spirits and mediums into giving them what they want said, and then denounce both as frauds. Mediumship can not be bought or forced like cabbages with phosphate. It is a natural talent (a spiritual gift), like music, mathematics, or mechanism. But by a practical attempt at spirituality (moderation, modesty, and morality) we may grow into it. To such it will not prove a delusion, either in self or in others. But where one feels inclined to leave it alone, he may be acting on the suggestion of his spirit friends for his own good. It may be the first indication of natural mediumship, and by giving up the desire or mechanical routine of sitting, he will be in a better condition for his spirit friends to develop him.

In addition we would say that either twenty-five or fortyfive years of study or reading on Spiritualism will not give as much information on the true nature (the cause) of it, as five years of self-study. For if we all knew as much about our own selves as we do about our neighbors we would be much wiser in many respects. A nearer acquaintance with self brings man into closer relationship with nature, and through this with mediumship, and the way to develop it to its best advantages.

LITERARY REVIEW.

A SEX REVOLUTION. By Lois Waisbrooker. pp. 61. Price 25 cents. Publishers: Purdy Publishing Company, 168 and 170 Madison Street, Chicago, Ill.

Mrs. Waisbrooker is the well-known champion of married women concerning their rights over their own bodies. She subject, and has undoubtedly awakened many to the existence of an evil never before regarded in that light. Among other of her published works are: "Perfect Woman-'The Occult Forces of Sex," and "Helen Harlow's hood,

THE MAYBRICK CASE. English Criminal Law, by Dr. Helen Densmore, pp. 148. Price 25 cents. New York: Stillman & Co., 1398 Broadway.

Those interested in the Maybrick murder trial will find in incipiency, together with the comments from persons of high standing in society, who are in sympathy with the defendant, because they believe her a victim of circumstances, and that peculiar twist in the English Law which as readily sends the innocent as the guilty to the gallows.

How NATURE Cures. Comprising a new system of Hygiene; aiso the Natural Food of Man. By Emmet Densmore, M. D. pp. 413. Gold and muslin binding. New York: Stillman & Co., 1398 Broadway.

To judge by the many theories advanced in favor of regaining health the world must be very sick, and variably so -troubled with many diseases and complications of diseases, and in large measure beyond the reach of medical attendance. Not because physicians can not cure the many silments that are troubling the human family, but because in many cases, yes, in the majority-it would take more than a man's earnings to pay the fees, considering the little advice doctors give for a two dollar bill, adding an expensive mystical prescrip-tion to be filled by the druggist at the sick man's expense in the bargain. Thus the many theories advanced how to become healthy without the use of drugs and by virtue of observing hygiene laws. This book gives a method for the price of one doctor's visit, and, undoubtedly, if observed to the letter, would benefit an ailing man more than a hundred doctor's visits. Of course, this does not apply to those contagious diseases that come and go quick, and which are readily mastered by the average physician (and for which it is always advisible to consult an M.D.), but for those who are constantly siling without being seriously sick, and whom such a method can benefit more than medical attendance. To such we recommend the book.

Anniversary Suggestion.

(To the Editor of the LIGHT OF TRUTH.)

As the forty-fifth anniversary of Modern Spiritualism is near as hand, and no statistics do or can give even an approximate estimate of the extent of the movement or number of its adherents, I would suggest that the editors of spiritual publications endeavor to collect for publication at the coming anniversary the names of the countries where Spiritualism has a foothold. Also the number of serial publications upon the subject in the several countries and languages. Also an estimate of the number of lecturers in each of the several countries. I believe such information would show Spiritualism to have made progress unequaled by any other religious idea in the history of the world. And because it possesses an easy method of scientific demontration, therefore it is the everlasting gospel. JAMES MONROE.

Daniel O'Connell has this to say: "You should do all in your power to carry out the intentions of his Holiness, the Pope. Where you have the electoral franchise, give your votes to none but those who assist you in so holy a struggle."

Patriots, decline absolutely to vote with the party that Roman Catholics affiliate with. Be strictly a patriotic American. The two great parties, now, are patriotism or Romanism .- . Illied American.

THE LIGHT OF TRUTH, C. C. STOWELL.

Terms of Subscription. Two Linear on Thi ru will be farmined antil further ving in me, investably in advance. Clube of ten a comy to the one gesting up the Club fits menths on trial Three months on trial bungle copies

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CINCINNATI, . . . SATURDAY, MARCH 4, 1893

THE LIGHT OF TRUTH CARGOL Well undertake to youch for the hones THE LIBERT OF TRUTH CARROL Well undertake to vouch for the honesty of its many advertisers. After tisements which appear fair and honescrable about their face are accepted, and whenever it is made known that dishouest or improper persons are using our advertising columns they are at once interdicted.

We request patrons to notify us p omptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of action.

When the postoffice address of This LIGHT OF TRUTH subscribers is to be changed, our patrons should give us two weeks previous notice, and not omit to state their present as well as future address.

Notice of spiritualists Meetings, in order to insure prompt insertion, must reach this office on Tuesday of each week, as This LIGHT OF TRUTH goes to press every Wednesday.

Rejected Mas will not be returned without postage accompanying the same—nor preserved beyond thirty days after receipt.

TABLE OF CONTENTS.

son Tuttle. Human Limitations, Lyman C. Howe. Seeking Light, H. Hickman. Is Spiritual Consistent in Name! Mary Webb Baker. Phenomenal

Second Page.

A Conversation with Judge Edmunds, by Hudson Tuttle.

Light in the Darkness, W. F.

Heath

The Woman's Club, conducted in Emma Rood Tuttle. A Few Thoughts on Reform, Fan- Mediums and Lecturers.

First Page.

Led to the Light, Story by Hudson Tuttle.

Human Limitations, Lyman C.

How to become a Medium. Literary Review.
Anniversary Suggestion.
Fourth Page.
Editorial. A Few Thoughts on Reform, Fannie E. Lamb.
Inspirational Teachings, Mary I.
Colburn.
Extraordinary Manifestations, S
Waugh.
Spiritualism vs. Ignorance, Mrs.
O. E. Daniels.
Phenomena in Public, Mattie E.
Hull.
Trumpet Seance, Dora Tapp.

Mediums and Lecturers.
Seventh Page.
Can it Come to this—a Modern St.
Bartholomew?
Startling News.
What He Sees.
The G. A. R. Insulted.
List of Spiritual Books for Sale at this Office.
Eighth Page.
Locals and Personals.
News from Correspondents. this Office.

Eighth Page.

Locals and Personals.

News from Correspondents.

ANOTHER BUGLE-CALL.

Attention, readers !

Look out for another big supplement !

It will be issued for the 11th of March, and contain lectures by Willard J. Hull and Robert G. Ingersoll!

Again we ask your attention !

Favor us by mailing this issue to your friends on the Saturday following its date of publication, the 18th.

It will insure us subscribers as the last attempt did. But some need continued calls to respond.

Therefore, try, try, sgain!

Those who desire a copy in return for the one sent out will please notify us forthwith.

Do this for the cause' sake, for by helping and upholding your paper you promote the cause!

Once more awake to the bugle-call! Let the truth be proclaimed! Remember the LIGHT OF TRUTH!

It is your paper! Remember the 18th!

The Prohibitory Amendment to the National Constitution.

tutions has submitted to Congress the following proposed paramount. amendment to the constitution:

"No State shall pass any law respecting an establishment of religion, or prohibiting the free exercise thereof, or use its property or credit, or any money raised by taxation, or authorize either to be used, for the purpose of founding, maintaining, or aiding by appropriation, payment for services, expenses or otherwise, any Church, religious denomination or religious society, or any institution, society, or undertaking which is wholly, or in part, under sectarian or ecclesiastical control,"

This measure strikes at the evil of public aid of money on behalf of religious institutions, and as the Roman Catholic Church now receives a larger share of public plunder than any other sectarian institution of course her guns are being turned against the proposition. The Irish World says: "It is simply an intolerant crusade against the magnificent and unrivaled system of communities of men and women in the Catholic Church who give up the world to devote their lives to the cause of charity and education. It is aimed at schools, reformatories, protectories, and missions established by the

voluntary contributions of Catholics throughout the country.' If the policy or the Catholic Church had been turned toward the extirpation of poverty rather than the alleviation of it, there would be less requirement for its reformatories, protectories, and missions; less need for lovely women to crucify the holiest impulses of the heart and soul, robe their bodies in the rags and ropes of nunneries, worship a fog, mutter "Ave Marias," and do it all for charity. The "magnificent and unrivaled system of charities and education" of the Catholic Church does not speak well for its economic system, and as long as it adheres to a theory that pauperizes four-fifths of the community in order that the other fifth may live in splendor, the constitution should provide that public monies shall not be used any longer to help perpetuate that theory. Wherever the hovel is the lowest the cross gleams highest in the air. While the people are groaning in poverty, wretchedness, and woe, loud Tedeums are chanted, and from altars, gilded in gold, the refrain comes down : "The earth is the Lord's and the glory thereof."

Magnificent edifices arise out of the most poverty-stricken sections of every community, and all of them Catholic.

Priests live in affluence; the people live in ignorance. The proposed Censtitutional Amendment is a welcome sign of the swakening thought in the direction of a great reform. If the Catholics must have their parochial schools, reformatories, cathedrals, and numeries, let the Catholics maintain them, and this to apply to all other sectarian institulions. No more money for sectarian purposes from the public treasury. The only fault that can be held against this measure is that it has not made provision for the taxation of

The proposed amendment has been submitted to Mgr. Satolli, and the Catholic population will watch with interest for his opinion. It is not hard to guess the lines along which he will argue nor the conclusion at which he will arrive.

GENERAL BEAUREGARD has been added to the list of imsaid of him as a mortal: He never ran for an office.

Spiritualism, Aristocracy, and Priestcraft.

the world.

Man has been a slave and is so yet by reason of the notion that half truths are for him and whole truths for those who rule him. The power to rule has always had its strongest lever in man's religious convictions. No contention could be made here had religion been that which its attributes lay claim to. But it has not. Religion has been debauched. It has been crucified. made the vehicle for tyranny and vice to ride over probity and virtue, and throughout all the history of its fiendish uses the hand that wielded it has been that of authority. This authority has been thoroughly intreuched in a priesthood that has withstood centuries of protest, and to day boasts the enthrallment of the world's civilization. Spiritualism came to clear away the busks of authority, encompassing spiritual truths and lay out a plan whereby the famishing masses of humanity might partake of them without recourse to rituals and ecclesiastical government. It came in obedience to a principle which was involved in the mighty processes of man's evolution. The struggle to maintain the shell, out of which it has evolved, marks the gasps of be wished future generations to remember. He got into condissolution, and it is out of the decaying system of a worn out versation with a stranger, and told him of his dream. A pertheology, an outgrown philosophy, and pseudo-science that the son standing by said to him: 'I will show you where you rising spirit of liberty, carrying with her the attributes of re- can place anything on record.' Mr. Newton thanked him search, penetration, exploration, and analysis is now gilding and followed him into the City Hall Police Station, where the barren peaks of human life. It is folly to imagine that this Captain Delaney was sitting. The stranger whispered to the unparalleled evolution is taking place without meeting the tenacious clutches of the form it survives. The diffusion of knowledge is the doom of priestcrast and aristocracy. The aristocrat steals the bounty of industry; the priest absolves the crime. One can not live without the other. Spiritualism is democracy. It is the equalization of organic and functional processes politically, ethically, and spiritually administered. proximity. One provides the corpse, the other acts the part or deranged." of the coroner. Right here is the ground of the impending conflict. This is the bed where the last parturition is to occur in the final freedom of the race from the bondage of institutional authority.

Centralization of capital in the hands of the few, the withdrawal of the wealth of the country from the hands of the producer, into the hands of the non-producers, the enormous accumulations of a few millionaires, and the corresponding degradation of a vast army of paupers, the corruption of the law, the pollution of the law-makers and the venality of the courts by the money power, all this belongs to the tendencies of aristocracy. Allied to it is the Janus-faced policy of the Roman machine, the coloring of the press by the intrigues of Jesuitism, the non-publication of matter inimical of Roman Catholic pretense, the breaking up of the common school system and the gradual gagging of free speech; these constitute the twin arms of the gigantic octopus which in its final death throes is to clutch at the skirts of the spiritual evangel hovering over the couch. The masses do not see the imminence of the danger nor observe the marshalling of the forces of light and darkness; and yet the combat is upon us. It is making its history in the seething strife and upheavals of the times. Some Spiritualists say there is no danger. The same thing was said when William Lloyd Garrison was dragged through the streets of Boston with a rope around his neck.

The question is, where will the Spiritualists of the country The National League for the Protection of American Insti- be found when the rounding up comes? The need of unity is

"Eternal Vigilance is the Price of Liberty."

who care for nothing else than the almighty dollar and how to harmonize their daily actions with their Sunday religion, and partly to the fear of the daily press to agitate the subject because it may lose Roman patronage. In either case it its birthrights through the neglect of a certain class of heroes. citizens or the press to take part in their preservation.

Ignorance is no excuse in law affairs. Nor can it be made one by American citizens in these days of newspaper enlighttheir business to know what is going on, and especially as catch advertisers and readers. If the daily press is subsigressed citizens need not depend on the daily press entirely for information, or for all news. There are plenty of loyal patriotic weeklies now published that give the news unstinted and without fear. The press is still free in some quarters. There are also lectures given on the subject in many cities, and shows that free speech has not yet been altogether crushed out. But how long the remnant will last there is no telling. Freedom-loving citizens should hold on to what is lest by manifesting sufficient interest to encourage workers, or taking part themselves by joining one of the American Protective Associations, of which there are innumerable branches all over the country. These are simply protective leagues to uphold free press, free speech, and free schools in this country, and to prevent the alliance of Church and State | Boston Pilot may be taken as an example : in the United States. It cares nothing for the Catholic religion, nor its rites and ceremonies, as long as they do not degrade morally, or make men traitors to our constitution by prescribing an oath to them, which places the Pope above of little sticks, pebbles, parcels of groceries, mud pies, the American flag, and instilling into their souls that Papal law is higher than United States law. Otherwise the subject is not handled from a religious standpoint.

The American Constitution accords to all the liberty of conscience in matters religious, and the associations referred to are strictly American in this respect. They are regarded by many Catholics as resurrected Knownothings and not worthy of attention. The same feeling seems to have touched intensely comic, and would be comic, even in real life, were the conservative class of Americans and made them indiffer- it not ruinous to the children whose morals and manners ent. But there must be something in the wind when it continues to come from one direction and lays proof at our feet that damage is being done somewhere. Many Catholics may not be aware of the intentions of the Roman Hierarchy, nor the words of Dr. Rice, who poses as a friend of the public mortals, and gone with the rest of the "dead" to the place the easy-going American of the impositions he is already schools! This exultation of the leading Catholic journals awake people in this country who watch every encroachment Satolli.

upon their liberties as a cat does the movements of a bird, and by their vigilance have caught on to an undercurrent in How are we to apply the principle of unity in essentials to Church affairs that are not generally noticeable to the reader the movement of Spiritualism? We say that this mighty of ordinary daily events. Whether right or wrong we can not gospel is to be the watchword of the near future. We say it guard our liberties too sacredly, and the least encroachment to the sum of all past promises and the answer to all present upon them should be strenuously opposed to prevent all and future problems. We declare it to be the flower of further attempt. It is always right to be watchful, and it is evolution, the magnificent product of human thought and the never wrong to cry out agains; that which appears suspicious. economy of all progress. For ages the spiritual truths of According to present indications, therefore, it is the duty of this philosophy have reposed in the archives and amidst the every American to constitute himself a committee of one and mildew and cobwebs of a select few. These few have ruled be on guard for a possible call should his services be needed to protect his country against Papal usurpation.

NEW YORK'S INQUISITION.

I queer and rather high handed case of incarceration for usanity was perpetrated in New York city a few weeks ago which wants a very thorough overhauling to prevent other kings, as well as of drawing before the spiritual forum any incarcerations of a similar nature to be tried on our own free citizens for perhaps less reasons than this

"S. B Newton," says the N. Y. Press of the 20th ult., "is a victim of police stupidity. Mr. Newton is a missionary, he excommunicates. and a man of intense religious convictions. About six months ago he had a dream, which, to his mind, seemed to be a prophetic vision. It concerned the end of the world, which he was told in the vision, would be in 2 292. He did not try to reason himself out of the idea, as many men would, but accepted it as a fact.

"On February 4th, as he was passing the Registrar's office, the thought struck him that he would like to find out where in New York a person could place on record anything which Captain, who laughed, rang for an ambulance, and sent Mr. Newton to Bellevue as a lunatic in spite of his protests. There he was held from Saturday to Monday in the same ward with madmen until the experts examined him and pronounced him sane.

" His simple, earnest faith, it seems, was too much for the comprehension of a New York police captain, and he was Presbyterian, and becoming muddled on matters of dogma Priests and aristocrats oppose it for that reason. They hate seized without warrant for a belief shared by thousands of became a Roman Catholic, and converted the Globe into a it because it embedies that which they have always regarded religious enthusiasts. The fact of Mr. Newton's incarceration kind of Catholic organ, curries the idealizing of Columbus to as peculiarly their own. Wherever oppression has existed has been a great annoyance to him, as many persons not the verge. He says: "My final thought is that unless we the offices of the priest and the aristocrat have been in close knowing the truth believe him to have been either criminal

When it comes to pass that a man can be enticed into a police station by another without official bearing or warrant, and then hurriedly spirited away to a lunatic asylum without official investigation, and after a manner in which things are He was a Catholic, because when he lived, there was no other done in a country in the throes of a revolution or in the church. He was a pirate and robber on the high seas. He hands of the Inquisition, it is time for the spirit of Americanism to awake and look after those who are holding the ful, unoffending nations, the terrible slavery he upheld, which reins of this government in their hands, whether national, state, or municipal. The man may have been a crank, but he has a right to believe what he pleases. The energetic and accommodating "stranger" and the police captain undoubtedly have their personal religious beliefs, and both may be as far from the truth as the subject of this Inquisition. Why not arrest all the preachers who publicly announce that they believe in a resurrection, heaven paved with golden streets, an England. endless hell or bottomless pit, and other things equally as absurd as the coming end of the world in 2,292? If the decision of this inquisitorial police court stands the test of law, all Christians are liable to arrest the moment they express have had to reside in Belgium or the penitentiary. their belief on the street or in the presence of the hereinnamed polite "stranger." Now is the time to settle that question. If it is not done, look out for other arrests under similar flimsy pretenses. At least, for the present, guard against telling your dreams in public; they may be misconstrued for a purpose.

SPIRITUALISM NOT NEW.

It has been urged against Spiritualism that it has brought no new truths into the world. Truth is neither new nor old; it knows neither past, present, nor future, and spiritual truth s the common heritage of all ages. Every event is correlated That topic of the day which seems only to interest people with that which comes before and follows after. No new who have time to devote a pure thought to their country's elements of substance or force; no new method of procedure good as well as to self, is that pertaining to Romanism and known as law; no new attribute or principle can be created its encroachment upon American liberties. Outside of this or arise—the present rests on and is the fruition of the past. patriotic circle of Americans and those who have been Nature is eternal, not in special expressions and possibilities awakened to the truth of things by fortunate circumstances, a unit composed of infinite diversity. Hence a fact in this little attention is paid to the subject. It may be partly unity is a fact for all time and space. Whatever is true is attributed to the visionary mental state that people fall into eternally true, and the same laws sound the depths of the universe and reach its empyrean.

The most illustrious men of past ages were Spiritualists and drank draughts of wisdom at the fount of inspiration Brahma, Buddha, Pythagoras, Socrates, Plato, Cicero, Marcus would be regarded as criminal should the country lose any of Aurelius, such is the grand paternity of ancient spiritual

The old catholic definition of truth is: "What has been believed in all times, in all places, by all men; always, somewhere, by everybody." Spiritualism is such a catholic truth; enment. The daily press is least of all excused because it is always, everywhere believed, and a universal faith. From the cave man of the ante-deluvian age to the present; from the they make it their boast to know everything in order to Patagonian savage to the cultured philosopher, it is received as the crowning aspiration of existence. If we make unity dized by Roman patronage to suppress the truth, their fall and universality of creeds, and consistency of progress, tests will be all the greater when the reaction comes. But pro- of truth, Spiritualism is the only religious belief which stands the test. It is ever the same, and is in its fundamental expression a unit. Every fact and principle included in its infinite circle harmonizes with all others, and its apparent antagonisms are found to be order not understood.

Not new, but old as mankind, and commensurate with human destiny.

Covert Attack on the Public Schools.

As was predicted in a recent editorial in the LIGHT OF TRUTH, the articles on the public schools by Dr. Rice in the Forum furnishes a handy arsenal of weapons for the Catholics. Their papers quote largely from the Forum, and they abound in editorial commentaries. Of these, this from the

"Deteriorated! If a Boston school, with all its apparatus, not to say its frills, could be put upon the stage, and the public could see that conglomeration of Quincy method, bundles crayons, moral suasion, inaccurate gymnastics, slovenly slate work, impudence, visits from supervisors, superintendents, committees, training school girls, andidistinguished guests, and smatterings of everything under the Stars and Stripes, with poets' days, patriotism, politics and English composition thrown in for makeweight, no Gilbert or Irving need ask for a hearing for at least one year. The whole thing would be suffer as much as their minds, and deadly to the teachers, who are worn and wasted in a futile struggle."

This brazen diatribe is not stronger in expression than where the "war is over." He leaves one good thing to be subjected to from that quarter. But there are some wide- shows how much honesty there is in the attitude taken by said he hoped God would strike him dead if he had. Hardly

A FEW POINTS.

The following are nine points of the canon law of the oman Catholic Church, and every Catholic, if he is true to his church, subscribes to them. They are taught in the colleges as part of the education of good Catholics :

"The l'ope has the right to give countries and nations which are non Catholic to Catholic regents who can reduce them to slavery.

2. "The Pope can make slaves of those subjects whose prince or ruling power is interdicted by the Pope.

3. "The Church has the right to practice the unconditional censure of books. ... "The Pope has the right to annul State laws, treaties,

oustitutions, etc. 5. "The Pope possesses the right of admonishing, and, if needs be, of punishing the temporal rulers, emperors and

case in which a mortal sin occurs. 6. "The Pope has the right to absolve from oaths and obedience to the persons and the laws of the princes whom

"The Pope can release from every obligation, oath, vow, either before or after being made.

8. "The execution of Papal commands for the persecution

of heretics causes remission of sins. 9 "He who kills one that is excommunicated is no

murderer in a legal sense.' The municipal governments of New York, Boston, Balti. more, St. Louis, San Francisco, and many other large and smaller cities are controlled by men who swear allegiance to

these rights of the head of the Catholic Church. Reader, draw your own conclusions.

COLUMBUS WORSHIP.

It is a human failing to bow down in hero-worship, and in this Columbian year the so-called discoverer of America has come in for more than a usual share of laudation. The Catholics have approached the verge of his cannonization, He has been a trump card in their hands to exploit the Church for having such a son.

W. H. Thorne, editor of the Globe, who was originally a want this land to go to the devil, we must be more like Columbus in all spirit of heroism, love of truth, consecration to duty, love of the Church, and consecration to God."

With all deference to the hardy perseverance of Colum. bus, it is a new thing to hold him up as a model of morality. was a famous liar; and the cruelty he practiced on the peacedepopulated some of the islands that he found veritable Edens, forms one of the blackest pages of history.

He had derived a knowledge of the land in the West from the Norsemen, and the surety he selt was based not on his own superior intuitions, but the story of the people who two or three centuries before had founded a colony in what they called "Vinland," which was some portion of southern New

The character of Columbus was glossed by superstitious piety, and was not different materially from the moral standard then entertained, but had he lived at present, he would

IS THE DAILY PRESS LOYAL?

Ex-Priest Slattery, who knows something of the unspiritual side of Romanism, lectured to a large, intelligent, and respectable audience in this city on Friday evening, the 24th ult. The substance of his remarks were not complimentary to the Roman Church, as was expected. In consequence of this our two great morning papers had very little to say on the subject. One of them apparently ignored the affair altogether; for if it had an item it was too obscure to be found, which is next to nothing. But it did not fail to devote a halfcolumn to "Catholic Notes" among its church news. The other great daily, while it gave an account of the meeting, took good care not to offend the Catholic readers by giving it a respectable hearing, as it would have done for a Catholic affair of much less importance. We do not think our American press is subsidized in any other way except by patronage but we do think that it needs an awakening to the dangers surrounding us, and should be aided to this awakening by the same means that Romanism employs to keep it in darknessfeigned or otherwise. If the daily press can not be true to our American institutions and principles, it is time for patriotic Americans to unite in order to look after the welfare of the country, and determine who are and who are not loyal to the cause, and patronize them accordingly.

SIX States in the Union have had bills introduced in the egislature against the revival of that horrid fashion, the wearing of the crinoline. As no sensible woman would want to wear them, and legislating against fashion is not in harmony with the principles of our constitution, we suggest that the wearing of a crinoline be regarded as sufficient cause for inquiry into one's mental condition and that the State takes action accordingly.

STRANGE things take place in politics occasionally. President Harrison appointed a Southern Democrat as Lamar's successor to the Supreme Court Justiceship, and Presidentelect Cleveland has appointed a Northern Republican to the State Secretaryship in his cabinet. Is our prophecy of a few years ago beginning to be verified-namely, that the best elements of the Democratic and Republican parties would form a nucleus for a new party?

The 31st of March this year is a legal holiday in Pennsylvania, it being Good Friday. Blue Monday is not a red-letter day in the Pennsylvania calendar, though it would furnish a better foundation in fact to build on than the day aforenamed with its fabled tradition. The Legislature making Good Friday, so called, a legal holiday must have had a nightmare or been suffering from the effects of a Blue Monday.

Boston photographers are forbidden to work on Sundays any more. The smell of the puritanical catacombs still pervades the skirts of "Hub culture." Inasmuch as Sunday has heretofore been the harvest day of the week for the picture takers the supposition is that Boston's face is getting too homely to be "tooken" on Sunday.

TRUE democracy is synonymous with free thought in politics, and true democratic government acknowledges merit, not partizanship in politics. It knows no party.

February 24th, in the Criminal Court at Nashville, Tenn. Harvey Weakly, on trial for murder, fell dead on the witnessstand. When he was asked if he had murdered the victim he had he spoken when he fell dead to the floor,

News

Saturday.

Winter ho fashioned Wi iny, who, a fe changing per some had cal ward a perm here we are and frost ha tendance at

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Notes from Mrs. R. S. Lillie.

Winter holds as yet full sway in this portion of the northeast, and the past week has given fair samples of the old-fashioned Winters. I wonder what the weather-wise have to say, who, a few seasons ago, were saying that the climate was changing perceptably as indicated by the mild Winters, and some had calculated all the causes which where working toward a permanent and marked change in this respect, when here we are with a fierce reminder that the old king of storm and frost has not given up his rule among us.

Sunday, February 19th, we had the usual number in attendance at Grand Army Hall. The subject of the morning was "Progress the Universal Law of Nature." Theological teachers in the past and some of the present time have taught that all this universe of life was spoken into being by the power of God. 'Out of nothing created he all things." "In six days the heavens and the earth were made and all that in them are." We were also taught that death was a finalty, and that "as the tree falleth so shall it live." And the revivalist even of the present time urges to repentance before death, for beyond that there is no chance of change or improvement. Spiritual teachers from the first message up to the present time have taught progression of the human spirit, and eternity in which souls were to find opportunities and aids in progress. It has also taught that the universal law was progress, this running through all nature.

The lecture given by the guides seemed to be highly appreciated by the hearers. In the evening the subject of discourse was, "The Life Here and Hereafter." The necessity of the right understanding of the present life was spoken of in contrast with the former teachings which had made this life of little consequence, and preparation for the life hereafter the all-absorbing thing. The possibilities of this life with all the endowments of man, all his many improvements and their application to the betterment of the condition of the whole, gave us something of an idea of what our earth might be if these higher principles ruled instead of selfishness; greed and desire for gain to the exclusion of the rights of others. The ruling disposition on the part of so many in high places to form combines, trusts, etc., on staple articles necessary to the well being of all men, whereby they may amaes millions for the few at the expense of the many is frightful to contemplate, and unless acted upon wisely, and that soon, the end must be an uprising of the people as has been the case wherever wrong existed long enough, and was strong enough to awaken the masses. The life which now is affects the life which is to come, and the deeds of this life deside the question of the soul's happiness or misery in the life hereafter, as when the spiritual faculties and perceptions are opened or quickened by death, remorse or pleasure will be ours according to the lives we have led.

Word pictures were drawn of spirits in different condi-tions of tae after-life, constituting their heaven or their hell. Homes were in like manner opened to our view by the controlling spirit, and in visions we beheld all we had lost in the days gone by, and in these homes we seemed to see them living in happiness and glad reunion, not a link missing from love's golden chain-all the conditions and imperfections gradually being overcome; all the higher qualities being called out; the wise of all ages to give instruction; the limitless realms of the universe, the school in which we are to learn our lessons, and eternity the time in which we are to work out our salvation.

The Norwich Spiritual Union holds a social gathering once in two weeks, having a supper at six, and when all have been well fed an hour of social converse, after which an entertainment, consisting of short speeches, readings, or recitations, songs, instrumental music, etc., form the attractions. Toursday, the 16th, was the only one we have participated

in. There was a spirit of fraternal love and good will apparent, which is indicative of prosperity for a society. The supper, as is always the case at Norwich, was of the very best and most abundant. The songs and speeches were first class, the lyceum children show an interest in this gathering, and several contributed to the entertainment. Mr. Tisdate was present and sang twice, accompaning himself on the piano. He has a good voice and his songs were enjoyed. He also recited a poem from memory. Mr. Lillie sang and my guides gave an improvization.

Wednesday, February 15th. I went over to Meriden to give a discourse. A few Spiritualists there, not sufficient to nold regular meetings, yet so hungry for the bread of truth as given by the spirits that they hold an occasional week-day evening when a worker is near enough to come without too much expense, for two or three is all there is to become responsible. Mrs. Nellie J. T. Brigham has been there many times, and it is needless to say did faithful service. And, although this worker needs no praise from my pen, I want to say that, as I hear of her constant labors, I marvel and without any injustice to any other, I believe it can be safely said no one in our ranks has done the amount of work, year in and out, that Mrs. Brigham does with no flourish of trumpets and only known in part by those who know her best or those who follow in the field where she has so faithfully sown. The people of Meriden hold a warm place for her in their affections. Jennie Hagan Jackson has also done good work there.

The meeting on the 15th was held in the vestry of the Universalist Cource, which snow that a kindly feeling exists toward Spiritualism, and this I think is on the increase all along the line. R. SHEPARD LILLIE.

Boston Letter.

The meetings in Berkeley Hall have been well attended during the winter. Mr. J. Frank Baxter occupied the plat-form last Sunday, and his subject during the morning hour lowed with remarkable delineations and proofs of spirit re-turn. Among the many names given was that of Dr. William Spiritualism. This was confirmed by one of Boston's wellknown dentists, Dr. U. K. Mayo, who was present, and reported having a book in his possession written by Dr. Thornuike explaining the whole affair.

Mr. Baxter closes his engagement with the Berkeley Spiritual Society the present month, and Mrs. R. Suepard Lillie will return to us during March and April. The Helping Hand of this society held a very largely attended Martha Washington Supper on the 22d of February, at which the members, dressed in the old continental costume, closing the

evening's exercises with a conundrum party.

Mrs. Kate R. Stiles, who is so well known as a platform speaker, is about to leave for California, and a reception was given her a few evenings since at the rooms of the Industrial Society. The president, Mrs. Whitlock, presented her with far west. A Musical Entertainment for the benefit of Mrs. C. H. Loomis-Hall was held in the Ladies' Aid Parlors on Moi day evening, at which songs were given by Miss Maude M. Davis, Miss Sadie B. Lamb, and Miss Bertha A. Davis. Recitations by Mr. S. H. Nelke and the Nolan family, and excel-lent music by a quartette. Mrs. Hall has been laid up by sickness for several weeks, and has now so far recovered as to be present and assist in the Sunday meetings in these parlors. At the last meeting of the Industrial Society Dr. Willis gave some very interesting phrenological readings; Mr. Chase, of Lynn, recited very finely the "Pride of Battery B" and "Toat Woman of Mine." Remarks and tests were given by Mrs. Jennie K. D. Conant, Mrs. Abbie, N. Burnham, Mrs. Hattie Mason, and Mr. E. H. Tuttle. The Nolan family furnished very excellent readings. On the afternoon of March 30th this society will hold a fair, and in the evening an Orange free, every orange to hold a prize. Their rooms are open every Thursday afternoon and evening, and visitors are always given a hearty welcome. Mrs. Ida P. A. Whitlock has been re-elected president for the ensuing year; Mrs. Harriet E. Jones, secretary.

The Children's Progressive Lyceum held an old folk's concert at Union Hall a few evenings since, at which there was a chorus of seventy-five voices. Charles Sullivan entertained the audience with songs in his usual happy style.

The First Spiritualist Ladies' Aid Society, Mrs. A. E. Barnes, president, one of the oldest societies in Boston, are having very interesting meetings in their parlors, 1031 Washington street, every Friday evening, and everybody is cor-Mrs. E. M. Nickless, of California, and others.

Among the mediums deserving special mention in this

you into closer relationship with that blissful unknown, are Mrs. A. Forrester, Dr. Tallman, David Brown, Mrs. A. Wilkins, Jennie Rhind, Dr. Quimby, and Mrs. A. E. Cunningham, whose addresses can be ascertained by referring to the Eanner of Light. The various private circles are well attended, and a renewed interest is being manifested in the materializing seances. Many are investigating this phenomenon. In my next I will report to you a slate writing seance with that noted slate-writer, Dr. Charles E. Watkins.

F. ALENIS HEATH.

DeLeon Springs, Fla., Camp. Owing to the excursions of the past week our meetings have not been so well attended as they have been during the previous weeks. The Indian River excursionists returned to

DeLeon Springs on the 10th inst, well pleased with their journey, yet glad to get back to the camp again.

On Saturday the 18th, Mr. George P. Colby, of Lake Helen,

Fla., gave an eloquent and instructive address upon the subject. "The answer of Spiritualists to the heart-hunger of the world," the subject being suggested to him by a friend in the audience. This lecture was one of his ablest efforts, and ought to be read carefully by every Spiritualist in the If our Spiritualist friends throughout the United States want thorough constructive work on the part of their speaker they would surely make no mistake in employing Mr. Colby. He has something of interest to say to all classes of people, of whatever sect or creed, and ought to be heard near and far

Owing to the cool weather the meeting on Sunday wa held in the hotel parlors, and was largely attended. Prof. II. D. Barrett, our chairman, was the speaker, and his subject might be called "The practical side of Spiritualism." lecture gave general satisfaction, and Mr. Barrett was the re cipient of many kind words of encouragement at the close of his address. Certainly the points touched upon in that lecture are worthy of the careful attention of all thinking

Sunday afternoon a large and deeply interested audience greeted Mr. George P. Colby at the pavilion, where he gave another able lecture, which was heartily enjoyed by all who had the pleasure of listening to it. Mr. Colby believes in the religion of Spiritualism, and his guides are not afraid to emphasize that fact in his lectures.

Sunday evening another large audience assembled in the hotel parior to listen to Rev. E. Case, of Beaufort, S. C. Mr. case has a highly poetic temperament, and his scholarly address was filled with choice quotations from our most nigh-ly inspired poets, which added much to the beauty of his lecture. He is an eloquent speaker, and has the rare power at times of appealing to the hearts of his hearers through the wonderful word paintings seemingly drawn at will.

The kindly face of Hon. E. W. Bond, of Del.and, Fla., was

seen in our midst last Saturday. He was warmly welcomed by his many friends in camp, who would be pleased to see him here every day during the remainder of the session.

Mrs M. Curcaden, of Tampa, Fla., one of the most devoted Spiritualists in the State, and an earnest worker as well, made our camp a two days' visit last week. During her brief stay she made many warm friends among our Northern visitors who would be pleased to welcome her here again.

Hon. A. Gaston, of Meadville, Pa., and his estimable wife were members of the Indian River excursion party as far as St. Augustine, at which place Mrs. Gaston was taken seriously all and obliged to abandon the trip. Mr. Gaston and Mrs. M. H. Skidmore remained with her, and, owing to their care and attention, she is now on the road to recovery. Mr. and Mrs. Gaston left for their Meadville home on Tuesday of this week, while Mr. Skidmorere turned to the camp on Wednesday evening. Mrs. Gaston's many friends here unite in wishing her a speedy return to health and strength.

Mr. and Mrs. Wilcox, of Pennsylvania, Mr. Sherman, of New York, and Mrs. M. C. Thomas, of Georgia, left for their several homes last week. Mr. J. F. Raymond, of Minneapo-lis, Minn., and J. J. Hinkston, of Chicago, Ill., also left camp last week, the former going to the west coast, the latter going to the east coast of Florida.

Mr. James R. Stone, of Waverly, New York, Mr. M. H. Hazeltiue, of Lancaster, N. H, Mr. L. M. Edmuds, of Florida, and Mrs. E. E. Effner, of Chicago, Ill., were among the recent arrivals at the De Sota House. Dr. E. A. Smith and party of friends from Brandon, Vt., and Hon. A. B. French and wife, of Clyde, O., are expected to-day.

Only ten days more and our camp will be a thing of the past for this year. Our friends will then be widely scattered as some will go to various points of interests in Florida, and others will return at once to their homes in the North.

During the entire session we have enjoyed regular Summer weather, and only on one occasion have we felt the effects of the Northern blizzards. Overcoats and wraps have not been needed at all, and our friends wil re-turn to their several homes well pleased with their Winter outing. Despite all the adverse circumstances with which we have been environed, our camp has been a decided success. The attendance, while small in comparison with that of the established camps at the north, has yet been large for the first meeting of this kind ever held in our State.

A bona fide national organization has been effected, with has ever questioned, and never can question, the standing of such men as Hon A Caston Dr. And the standing of or 30 days, treatment for only \$1.00. Cures Liver such men as Hon. A. Gaston, Dr. E. C. Hyde, Dr. W. S. Rowley, Professor H. D. Barrett, Mr. C. O. Smith, Professor George W. Webster, and Mr. C. Thomas, all of whom are the trusted officials of our organization. This camp has been organized in good faith, and its projectors mean to make it a permanent, thing, if honest effort and hard work will bring success. No such thing as a land speculation has ever was "The Spiritual Heredity of Man," which he prefaced by reading Lizzie Doten's poem, "The L'ving Word." The subject of the evening was "The Ethics of the Spiritualist tractive program for next year's meeting. Our directors inject of the evening was "The Ethics of the Spiritualist vite the closest scrutiny of all their public acts, and defy anyoned, by which was treated in a very able manner, and followed by the control of the spiritual tractive program for next year's meeting. Our directors inject on the evening was "The Ethics of the Spiritualist tractive program for next year's meeting. Our directors inject on the evening was "The Ethics of the Spiritualist tractive program for next year's meeting. Our directors inject on the evening was "The Ethics of the Spiritualist tractive program for next year's meeting. Our directors inject on the evening was "The Ethics of the Spiritualist tractive program for next year's meeting. Our directors inject on the evening was "The Ethics of the Spiritualist vite the closest scrutiny of all their public acts, and defy any one to adduce one atom of evidence to prove that they, either entered the minds of those gentleman, who are working with might and main to find a good location and to prepare an atone to adduce one atom of evidence to prove that they, either H. Thorndike, who was well known as having been a regular practicing physician in East Boston. The spirit informed us that he became convinced of the reality of the realit jointly or severally, have been influenced by any speculative that he became convinced of the reality of the existence of a misrepresentits abler rivals, but there can be no excuse offered spirit within the human body by the use of anaesthetics in in palliation of an offense of that kind by a religious journal, his practice, having seen the spirit under its control leave the whose paramount object seems to be to rule or ruin, and to blast body and remain out during the performance of a surgical operation, and by this was led to become a firm believer in be doing more for humanity than any dozen similar moribund sheets can possibly do in a century for the same cause..

Our camp will soon have a home of its own, to which our friends in the North, as well as those in the South, will be cordially invited for an extended visit next Winter. This is an assured fact, and we ask the Spiritualists of the United States to remember it when they read, in the near future, the program for the next session of the National Spiritual and Liberal Association. EVANCEL.

De Leon Springs, Fla., Feb. 23, '93.

Brooklyn, N. Y.

We would report to your readers that the "Advance Conference," under the auspices of the "Woman's Progressive Union" of Brooklyn, gave an evening to the poet, John G. Whittier, at Bradbury Hall, 290 Fulton Street, Friday evening, "Longfellow's Memory Book," with a substantial gift of lebruary 17th. There was a snowstorm like a "blizzard," money. We feel that she will be a valuable acquisition to the program included a requiem prayer by H. M. Walton, followed by another original poem by W. Wines Sargent, which was a beautiful tribute to the memory of Whittier. Then Helen M. Walton gave a eulogy on the life, work, and influence of the poet Whittier upon this century. Miss Helen Davige recited several poems of Whittier, followed by short speeches from Messrs. Wyman, McDonala, and Mesdames Weiler, Gridley and Kurth. Song by Miss Cardoret, and duet by Misses Blank The poets of America seem to overshadow the meeting, and Whittier was clairvoyantly seen by several mediums. WALTON.

Akron, Ohio.

I see by the paper that there has been no report of our meetings sent you for a few weeks; therefore I take the liberty of sending a short one, and as I am not now secretary of the society it may not be in place, but will venture at any rate, wishing our friends in this noble cause all around to know that at last Akron has commenced to awake from her long lethargy, and many are coming to know that there is a truth in this move. At the camp-meeting at Brady last Summer many Akronians were much stirred up, and a goodly number were converted to our faith. So we have had Frank T. Ripley with us for two months. During February Mrs. F.

O. Hyzer has also been with us, and has spoken to large houses. She is very pleasing. On February 20th we had a good house, although the weather was terrible, almost too terrible for any one to venture out, but those who braved the storm were well paid by hearing one of the best of lectures. dially invited to be present. At the last meeting remarks and On the 26th ult. was Mrs. Hyzer's last night with us for a tests were given by Mrs. Celia M. Nickerson, of New Bedford, time. Mrs. H. S. Lake will be with us during March. Truly,

I can say our cause is advancing in Akron. Very respectfully, MRS. M. J. PAVNE.

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HALLE, A. S., August 18, 1891.

PROP. OSCAR KORSCHELT, Highly Honored Sir: We take great pleasure in notifying you that the awarding judges of the "Ausstellung fuer volksverstaendliche Gesundheit- und Krankenpflege" Popular Hygiene Exhibition)

that the awarding judges of the "Ausstellung fuer volksverstaendliche Gesundheit- und Krankenpflege" (Popular Hygiene Exhibition) held at Halie, a S. August 21-25, 18-91, have awarded your Ether Ray Apparatus the Gold Medal. Numerous experiments and our own observation have convinced us of the fact that your Ether Apparatus conveys strength and energy to the human system, which can be used either as a healing-remedy or invigorator. We noticed especially a very beneficial effect on the nervous system, and your Ether Ray Apparatus offers without doubt, the medical science a new agent. It gives us great pleasure that we are the first who can announce to you our highest appreciation. That your Ether Ray Apparatus is also the means of promoting the growth of plants, satisfactory proof has been given to us. Your, very respectfully, W. v. d. Lehn-Halle, Secretary.

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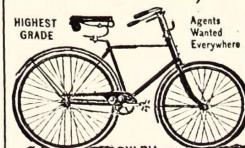
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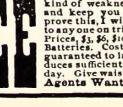
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 Her com between a first.

 A mether, with a great heart that radioideth.

 The children of the Kan.

 A body free had served, with that high beauty.

 That course of persy, I use, is held thereof,

 And tood a bore Konner rabels over the ty.

 And fundice tergina with Love.

 A self methed, reynt next history.

 A self methed, reynt next history.

 A bell made free tribule and dumb.

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-Charlotte Perkins Stetson. edially mette contributions satisfie for this department, and assure you they will reverse prompt attention. Do not work till you have something growt to say whatever is of daily interved and moment to may will be to the members of over Club. Consider yourself one, expected to do your part is entertaining the others. Please write on only just of the higher and shirtens all matter for publication to himms knowledge, Burtin Birights, Ohio.

Little Nannette.

I gave her a red red nose the gave me a lily on white We plighted our trock with those But I dared not kins her that night Though we stood by the fountain alone Though none but the morn could see-Though I loved her so madly-my own-My little Nannette-ah me

Ab. me 'ver a week had ded. I saw her to grave-clothes drest But the rose I had plucked was still red, As it lay on her lifeless breast. With my tears her face was wet, As I presend my lips to her brow And the kins that belonged to Nannette Belongs to an angel now

-H. T. Corbett.

Thoughts for the Week.

Sunday .- "Tis beaven itself that points out an hereafter. -Addison

Monday .- "Our acts our angels are." - Fletcher.

Tuesday. - "Things sweet to taste prove in digestion sour." -Shakespeare.

Wednesday .- "Unquiet meals make ill digestion." Thursday .- "He who surpasses mankind must look down

upon the hate of those below."-Byron. Friday .- "Evil is wrought by want of thought as well as

want of heart."-Hood. Saturday .- "The injuries that we ourselves procure must be our own schoolmasters "-Shakespeare.

WHY WE NEED LYCEUMS.

It is especially the province of mothers to look after the needs of children and young people, whether their own or the world's taken collectively. A good and wise woman can look beyond her own home and can work for the good of humanity with almost the same rest with which she enters into the duties which lie within her own door. I receive many letters of inquiry concerning the advisability of sending children of furnished with means for healthy growth, and will not be put through a dwarfing and distorting process, the results of uncomplimentary comment on our good judgment and a rash risk to allow falsehoods to be administered as Sunday mental diet to those choicest household treasures, and the future men and women of the world, the children.

I give you an instance which will demonstrate what I say. It is from a private letter, so I withhold the name, but give you the facts for a tonic, hoping they may stimulate you to

"My Dear Sister: I have had a chapter of experience which has not proved quite agreeable reading to me. I was born of liberal parents and married a husband who came of liberal stock likewise. I felt that I was well grounded in commonsense doctrines and beliefs and had no fear whatever when my son and daughter wished to attend one of the Sundayschools in the village near by us, principally to wear pretty clothes and get out among people, I suspected. But I considered those harmless objects-indeed, rather commendable. The Church was run on what Josiah Allen's wife would call the circus plan. It was simply a machine for getting up concerts, oyster suppers, mush and milk parties, private teas, strawberry festivals, maple sugar dips, pumpkin pie contests, necktie parties, mum socials, grab-bag lotteries, auction lunches, etc., etc. The whole body of saints stepped to the tune of Yankee Doodle, and the only question discussed was: How shall we pay the preacher? The answer always seemed to be by pleasure exertions. It was just too jolly for anything! Nobody would ever have thought of the Church having a creed book, or binding anybody to anything, except the duty of participating in the frolics.

"My children were asked to take part in everything. They recited at Sunday school concerts, they played piano solos, they tableauxed, they said verses of Scripture from decorated cards which they hung up before assembled audiences, they baked cakes, they made ice cream, they button-holed men on streets and in stores for money, they were in a fair way to carry a cheek like a Chicago drummer, and all to pay the preacher.

"There was no reference made to doctrines, but a constant use of shrewd tactics to get them to join the Church. Why? Because there was need of active young people to move the social machinery which raises the funds.

"To ambitious youth it looked a pleasant way to conspicuous display of self-of beauty, talent, skill, flirtation, etc. I paid little attention to matters; the children were having a good time and no pernicious doctrines pushed before them. I went now and then to the social and concluded I had nothing

"Imagine my consternation when my children expressed a wish and intention to join the Church! She wore, the deformed old lady, such a lovely veil, they did not know her, had never seen her distinctly.

"Picture, if you can, the chagrin with which I tell you they are now members of the Church, and my daughter is engaged to be married to a narrow minded, bigoted young Churchman whose family is tainted with insanity! I presume few of my sisters have had as sad results as I have from Sundayschools. I cry aloud for lyceums, or societies for ethical culture; something safe and sensible. FIDELIA."

Do not you see the necessity, my liberal-minded sisters Any letters addressed to me on this subject will be privately answered with pleasure, and any advice I can give sent "for the love of the cause." Let us arouse out of our easy-golucky ways of feeding the minds of the children we hope to rear to stalwart young giants of free thought.

THE WAY TO KEEP YOUNG.

which science has given to the world within the last two decades. It always axisted, but is of recent discovery, and now may be intelligently applied, whereas its magical benefits were formerly only reaped by accidentally coming in harmony my article has outgrown the prescribed limits. with the veiled laws which produce the desired effect.

It has always been observed that acrors who do cheerful. MEDIUMS AND LECTURERS. THE WOMEN'S CLUB. It has always been observed that act those who act bears youthful parts do not age as rapidly as those who act bears emotional and tragic roles. Maggie Mitchell and Lotta are types of the first class who are in reach of observation, and we may mention Booth and Clara Morris as conspicuous bargh bu during March Address 300 Wylie instances of the latter, who are prematurely broken in health. | ave But here is the antidote which we shall all do well to try: ETERNAL VOCTOR

Past grief, old anger, revenges, even past pleasures, con stantly dwelt upon-all dead, decaying or decayed thoughtmake a sepulchre of the soul, a cemetery of the body, and a weather beaten monument of the face. This is age. The women who never grow old are the student women-those who daily drink in new chile through memorizing, thoroughly analysing and perfectly assimilating subjects spart from I W Dennis 120 Thirteenth Street, Buffalo themselves

, Study is development-is eternal youth. The student woman who makes wise use of her acquisitions has no time to corrugate her brow with dread thought of the beauty destroyer leaping fast behind her. Not considered or invited, old age keeps his distance. Brain culture, based on noble motive, means sympathy, heart gentleness, charity, graciousness, enlargement of sense, feeling, power. Such a being can not become a fossil.

"TRAMP" THOUGHTS. MISS BERTHA J. FRENCH.

We all remember what Carlyle says, even if we do not practice it : "Speak not, I cutreat thee, till thy thought has matured itself. Hold thy tongue till some meanings lie behind to set it wagging." This is probably sound advice, but let us imagine for the moment that Carlyle had an extra dyspeptic twinge, that made him say it. For it is such a luxury to sometimes talk without a prelude of hard thinking. This is my mood to-day; I want to speak every tramp thought that shuffles its random way into my mind. I do not wish to begown them in rhetoric, and perhaps not even grammar, but will let them come "in rags and tags," never mind "the velvet gowns," "Isn't she selfish," I hear some sister say, to so inflict us. Well, if the editor does not like my "tramps," and she thinks the other sisters will not like them either, why there is the ever-vawning waste basket, that Siberia of unsuccessful

Says the first doubtful-faced tramp: I suppose as this is a women's club we must discuss that being that has caused more perplexity to mortal man than all the ghosts and goblins that ever rode on broom-sticks and the whole race of witches put together, and that is-a woman.

Which shall we talk about, her faults or her virtues? A mere enumeration of the latter would take altogether too much space and time, and would tend to make us as egotistic as—as the men. So we will confine ourselves to the faults that mar the angel sex. According to Ruskin "there are only two faults of real consequence-idleness and cruelty."

I am sure none of the women in our club have time to be idle, and I am sure they can not be cruel, so it is the minor liberal or free-thinking parents to orthodox Sunday-schools faults for which we must look. And after all isn't it the instead of organizing lyceums where we are sure they will be little foxes that eat the grapes of our content? Are not jealousy and envy two of the most voracious little foxes?

Do you remember what Ruskin says about enty? "Perwhich can not be foretold. One thing we know: that it is an haps you are a little envious; that is really very shocking; but then-so is everybody else"

> How many girls have their pleasure spoiled in the ball room because some other girl has a fairer face, a handsomer dress, or receives more attention than herself. Does she ever make envious, ill-natured remarks about the favored ones? Oh, no! Envy is an epidemic that flourishes amid all classes and conditions. Nor is it confined to the quasi-augel form test medium. Address 264 East Main sex. And when it does fasten on the "sterner" mind envy out envice envy.

Envy is a weed that should be uprooted, as it will o'ershadow and kill the sweet flowers that bloom in the garden of the heart.

Here come two foxes, gaunt and sour-faced-Fret and Worry. Do they not sap more vitality and kill more people

than work does? If one has a difficult task to accomplish, is there not often more force used in worrving than it would take to accomplish the task? And then instead of leaning on the strong arm of the All-father we over-burden our tired hearts with fears of an engagement for June. Home address, 43 our to-morrows. Thought is material; its expenditure takes, Market Street, Newburyport, Mass. vitality, therefore one must learn to conserve one's forces. It is easier to diagnose faults (especially in other people) than it is to cure them. Apropos to curing faults, Ruskin gives a unique piece of advice : "Let no day pass in which you do not make yourself a somewhat better creature; and in order to do that find out first what you are now. Do not think vaguely about it, take pen and paper and write down as accurate a description as you can. If you dare not do so find out why you dare not, and try to get strength of heart enough to look yourself fairly in the face, in mind as well as body. So always have two mirrors on your toilet table, and see that with proper care you dress body and mind before them daily that you may determine to the best of your intelligence what you are good for and can be made into. You will find that the mere resolve not to be useless, and the honest desire to help other people will, in the quickest and most delicate ways, improve yourself." Oh, dear! a woman's tongue no more than gets to merrily wagging than it is time to stop. I am aware that I have inked a good deal of paper without saying anything new, and I begin to have misgivings that if I stay longer I shall not be invited to come again. So under the shade of melancholy boughs (bows) I take my leave.

That Naughty Girl Again.

In looking over the Women's Club in the last issue of JIGHT OF TRUTH, my eyes fell on that "pathetic letter," and my heart went out in deepest sympathy for both the unhappy mother and her equally unhappy child. What a monument to ignorance and the wilful transgression of both natural and spiritual law is this sad appeal of a sorrowing mother! Were the mother of such a daughter I would take a retrospective view of own life prior to the birth of this child. I would make a study of my own intellectual, moral and spiritual condition at that time. II would even go back farther than this; I would ask myself whether the union of which she is the unhappy offspring was one of pure love or of selfishness and lust And when I had solved these problems I would seek to throw around her those essential elements of happiness, for which my own spirit had yearned during the prenatal unfolding of this immortal and in some way deeply wronged spirit. As love and sympathy beget love and sympathy in return, I would show her that in spite of her undutiful behavior, I was her mother still, and her best earthly friend, loving and cherishing her through everything. Lastly, I would bear with her gently and patiently, knowing that Divine Wisdom will How much thought and money have been expended in deal with her according to her needs and that the experience endeavors to keep at a distance death's advance agent, age. It through which she must pass will be the crucible in which is a modern discovery, however, which is most effective, safe, her spirit will become as pure and refined gold. God pity and cheapest in the market. None are so poor that they may such a mother; God help such a child! Oh! the lamentable not have, and use, the unfailing detainer of youth and beauty, ignorance of the age upon matters of such vital importance to the human race. As long as the world ignores the laws of true and holy marrisge, and parentage, and the divine rights of motherhood, there will be ill-begotten children. But this is a subject which requires space, and I am already warned that Yours for truth, MRS. L. E. WOOD.

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U si Figley will accept lecture engagements terms given on application. Address at the Suance ubio

Mrs Elizabeth Stranger, lecturer and tes sections may be addressed at . . Pine street Muskegon, Mich.

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Mrs Celia Loucks is open for eagagements to lecture and give psychometric readings and lairvoyant delineations. Address its W. Har din Street, Findlay, O.

Edgar W Emerson may be addressed from March ist to 14th at 45 West Bay Street, Jacksonville. Fig. March 14th and 20th he will be in New Bedford, Mass

Geo. A. Fuller, M. D., will lecture during the month of March in Philadelphia. Only a few open dates for the season. Address, 5 Hough ton Street, Worcester, Mass.

Lyman C. Howe, one of our veteran and wellknown speakers, is at his home in Fredonia, N. Y. We commend him to societies desiring irst-class talent. Address as above.

Mrs. O. R. Daniels, trance and inspirational ecturer, can be addressed for fall and winer engagements; will also speak at funerals Address, 4934 South State Street, Chicago, Ill. Until further notice Dr. C. T. H. Benton can e addressed for lectures, etc., at 771 Sixty-third street, Englewood P. O., Chicago, Ill., instead of 400 Buckner ave., Peoria, Ill. Will also attend

Mrs. A. E. Kibby, trance speaker and platform est medium, will answer calls for above MATERIALIZING and TRUMPET named purposes in neighboring towns and ities. Address 130 Locust Street, Mt. Auburn. Circles daily at 2 and 5 o'clock p. m., Satur-lays excepted. No one admitted without rec-pumendation or introduction from some well-

Mrs. A. H. Luther may be addressed during February and March at Cincinnati, O., April at Pittsburg, Pa., May at Washington, D. C., June, Western New York, July and August, campmeetings, September and October are open dates. November and December of 1893, are en. gaged.

W. J. Colville is now in Chicago busily engaged lecturing and holding classes in various parts of the city. On Sundays during March he is filling Mrs. Richmond's place at Washington Hall, Washington Boulevard and Ogden Avenue, during her engagement in Boston. W. J. Colville's address is 477 West Randolph Street.

Mrs. Mattie E. Hull has calls from points in Arkansas for March; she expects to join Mr. Hull in Washington, D. C., in April. She has a few open dates in March. Parties desiring her services near the main line from Ft. Worth to Memphis should address her at once. Permanent address 29 Chicago Terrace, Chicago, Ill.

The well-known trance and business medium, Mrs. Maggie Stewart, will give readings by letter from lock of hair, full name, and age required. Price \$1.00 and two stamps. Also desires engagements with societies for the months of February, March, and April as plat-Street, Piqua, Ohio.

Willard J. Hull's engagements now extend to the end of March, 1894. His immediate appointments are as follows; March and first Sunday of April at Norwich, Conn.; remaining Sundays of April at Cincinnati, May at Cleveland, June at Cincinnati, Address mail 54 East Broad Street, care Dr. W. W. Clapp, Norwich, Conn.

Oscar A. Edgerly, medium and lecturer, is engaged for the immediate future as follows March with the Progressive Church of Buffalo April with the Religio-Philosophical Society of Baltimore, Md.; May with the First Spiritual Church of Pittsburg, Pa. Would like to make

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CAN IT COME TO THIS?

Miscellaneous Articles

A writer in The Patriotic American, of February 18th, depicts a possible modern St. Bartholomew's massacre in the United States as follows

"I am standing, silent and unseen, in a recess upon a public thoroughfare of a western city; the hour is midnight; the month is November; the year, A. D. 1893. Why do I write November instead of September, you ask? Because they have been warned; because their scheme has been exploded; because they will wait until Protestants have gone to sleep again, who are now on guard.

"Pedestrians hurry that way, or this. Noiselessly upon his beat treads the officer; the old swagger is gone; in gait and demeanor he is like one who has a work upon hand that needs the concentration of all his faculties, the straining of every nerve. As he passes beneath the glare of the electric light, it is not hard to guess either his nationality or religion. His face bespeaks his Hibernian nativity; his demeanor, his faith. Superstition, fear, and anticipation of horror, mingle with a certain savage ferocity in those features. He is one of a class; we shall see more shortly. At the corner he meets a comrade. No need ask his creed or nationality. All the protestant officers are off duty to-night. He works for Rome and draws pay from the United States.

"'To-morrow!' says the first shortly.

"'To-night!' returns the other, and proceeds upon his

"Still the tide of midnight stragglers continues to flow upon its course. Ever and anon, one and another of the passing loiterers gives a peculiar sign with his hand as he passes the officer; the latter returns it in kind. The loiterer saunters on examination, turn out to be even so? And would to the end of the block and returns to the officer, to whom he speaks a few words. The latter hands the other a small emblem. It is a metal cross, with a pin attached. The loiterer secures it upon his breast, and following the direction of the officer, approaches the side door of a low saloon. It is kept might transpire. by an Irishman, who is also a papist. He raps in a peculiar manner. The door is opened an inch or two, and a whisper passes between the two. The pedestrian enters. Within, a hundred men are drinking. Each man conspicuously wears gratuitously by the bartender.

"The same scene is being enacted at five hundred similar resorts in the city. Gradually the streets become silent. Naught is heard but the steady tramp of the officer upon his such a threatening doom, it is high time they were beginning beat, or the occasional rattle of a cab as it hurries some belated passenger to his home. Everywhere the city is wrapped in slumber, save in those mysterious rendezvous, where thousands of men, grim, determined, bloodthirsty, and savage grasp the murderous weapons that they hide beneath their coats. One by one each door opens quietly, gives egress to one of the men, and is closed again.

A hundred forms are gliding like shadows to as many different parts of the city. Each one of the prowlers holds a small object in his hand. One by one they pause within the shadow of a building. Each of these buildings is the residence of a citizen of well-known Protestant proclivities; most of them are the homes of prominent officials, military officers, or well-known members of the A. P. A. Each prowler shrouds himself in the shadow of a doorway and waits.

"Presently the neighboring churches chime out the hour of two. Simultaneously with the last stroke, an object goes crushing through a window of each house where the watchers have stationed themselves. A moment later, a burst of flame is seen, and within ten minutes a hundred buildings are in the hands of the fire fiend. A thousand bells are clanging throughout the city, while hundreds of thousands of panicstricken citizens rush half-clad from their homes and swel the tumult and confusion. Fire engines dash this way and that. No use to attempt to fight the fire, even if the firemen were all willing. All the Protestant firemen are off duty, and the hydrants are useless.

striken down by an officer, who accuses him of disabling the water service. Half a dozen citizens come to the assistance of the first citizen, and a free fight ensues. With a rush and a clatter, half a dozen patrol wagons, loaded with police officers, dash to the scene, and a riot ensues, in which the citizens half a dozen can be striken down by an officer, who accuses him of disabling the of a kaleidoscope into which one of its editors takes a weekly peep and writes up what he "sees" in it. In a column specially devoted to this news we cull the following from a recent issue. It says:

| The Boston Investigator seems to have a new-fangled sort of a kaleidoscope into which one of its editors takes a weekly peep and writes up what he "sees" in it. In a column specially devoted to this news we cull the following from a recent issue. It says:

| We see that Dr. McClaum is all the popular hymns for containing all the popular hy ficers, dash to the scene, and a riot ensues, in which the citizens are cut down and pistoled without mercy. Every officer rishioners;

wears a cross, a fact which a citizen, for the first time, observes. The latter hurries away and returns within a few moments in company with a score of men, armed with rifles The police are killing the fleeing citizens by the hundreds' The little band of hastily mustered men halt, and at the com. mand of their leader, pour a deadly fusilade into the ranks of the blue coated butchers. 'Protestants, to arms!' cries the Day; leader of the little squad, 'remember St. Bartholomew's!'

"'Too late! too late!' shrieks a stalwart American; 'the

armories are all in the hands of our enemies!' "As he speaks there is a hurried trampling of feet, and a

fresh detachment of police, armed with rifles, dash round an adjacent corner. Back to back the little band of men stand as they pour volley after volley into the besieging hordes of blue-coats that surround them. It is desperate, American courage, but it is useless, for see that company of men hurry. ing down the street at the double-quick! They are not uniformed, but we know them by their crosses-they are the 'Catholic Knights.'

'One volley from their deadly weapons-the smoke clears away and the little band of heroes lies dead and dying, riddled by the Papist bullets. Now the saloons disgorge their gathered bands of murderous and midnight assassins; doors are battered down, and while the trained bands of Romanists are pouring volley after volley into the sbricking mass drawn together in the streets to gaze upon the flames, the scene of carnage is being supplemented by the rum-soaked assassins within doors. This scene is repeated in a hundred different sections of the city, and when morning dawns, the Papal flag floats o'er the city hall, and the Stars and Stripes lie torn and soaked in the blood of its defenders.

"Batholomew's fatal night has been repeated, and Rome rules over the city of the west. Simultaneously St. Louis Baltimore, New York, San Francisco, Cincinnati, Washington and all of those cities which Rome grasps through the municipal offices, have gone the same way. It needs but the planting of the Papal flag over the White House to fulfill the assumptions and predictions of the Vatican.

"This, the reader will say, is a dream. It is a dream, but i is a prophetic one."

Judge Porter, of Pittsburg, Pa., decided that Sunday pa and sold contrary to the law of the State. The supreme court of Pennsylvania has made a decision confirming the legality of the law of 1794. This sustains Judge Porter and is against the Sunday paper. Would it not be well to have it decided also whether the Sunday sermon is a convenience or a necessity? Why is it necessary for a minister to preach on Sunday? And if preaching is a necessity, what kind of preaching? The minister wants the Sunday paper suppressed because it entertains the people more than does the pulpit. -Boston Investigator.

STARTLING NEWS.

Some days since the Pope's recent Empeheal letter made ts appearance in the Detroit American, and later in the To ledo American. At first we were disposed to regard it as a canard, or, at most, as the out growth of American enterprise; but we have looked in vain for any denial of the authenticity of said document; and, besides, we find that many of the

most intelligent and patriotic citizens take it as true. In this I nevelical it is stated that on or about the 5th of September of the present year, the Pope would absolve all Catholics in this government from any further allegiance thereto; and that they would be free to strike for the restoration of the Pope's temporal power: or in other words, to make the pope of Rome the supreme ruler-social, political,

and religious-of these United States. Of course, we do not know whether this Encyclical has the sanction of the Pope ; but, if it has not, still it is an open secret that he and his co-adjutors are desirous of having the 'nited States made subjected to the Papal see. If, however t is true, it proves, or ought to do it, that the American people are slumbering over an immense volcano, which is liable to flood this country with its desolating lava, and possibly before the 5th of September!

Suppose the inquiry should be instituted: "Who is in command of our armies, navies, military posts, arsenals, munitions of war, etc? Would it not be a trifle humiliating to find that the great majority of them are already in the hands of such Catholics as hold their primary allegiance to the Pope of Rome? [And yet some who seem to know something about this matter are bold to say that such is the fact. Would it not be a sad commentary upon the intelligence, or the patriotism, or both, of our rulers, if it should it not argue the very climax of imbecility for our rulers, including the governors of States, to wake up some morning and find themselves captured by the l'ope's vassals! And yet it begins to look very much as if some such thing as this

The Catholics, in many places, are armed, and are drilling-What does it mean? In the light of the Pope's Encyclical it means a desperate effort to subvert this free government, destroy our liberties, and carry our people back to the most the little cross. Each is anxious, watchful, and savage, thanks degrading heathenism, servility, and wretchedness! If the to a liberal indulgence in the maddening fluid, doled out proud citizens of this, the noblest government on earth, are willing to relinquish their present exalted rights and privileges to become the Pope's slaves, the way will possibly soon be open for such a transition! But if they mean to resist their preparations for resistance. An army of five million patriotic freemen will, no doubt, oppose their own lives to this doom, which is a thousand fold more to be dreaded than an honorable death; but why should they lie still till their enemies and foes of humanity shall have bound them hand and foot? An ounce of prevention is often worth many tons

It is comforting to know that patriotic orders of freemen are rising up in different parts of the country, and preparing, as best they can, to meet the issue, whatever it may prove to be; but the great mass of the people are slumbering and seem indisposed to be aroused!

Meanwhile, if there ever was a time when there was need of universal prostration of soul before God, on the part of Christians, this is that time. What will our fine churches, school buildings, our college and university endowments, our homes, our wealth-what will this all amount to if the Catholics become the rulers of this country!

And we suggest that, as a matter of curiosity, if for no higher reason, our rulers might do well to institute the inquiry: "Who are those now in command of our armies, navies, arsenals, ordinance, stores, etc?" It will not injure the cause of liberty, if it should be definitely ascertained that all these positions are held by soldiers who are loyal to this government, rather than to a foreign power .- Gospel Witness.

WHAT HE SEES.

We see that Dr. McGlynn is still hiding from his old pa-

That Rome has stopped his tongue for awhile, at least; That the doctor has sacrificed the respect of the American

people for a mess of Romish pottage;

That it will never do to trust a Roman Catholic priest un-

il he abjures Roman Catholicism; That our legislators had not sense enough to abolish Fast

That they almost did it and then repented;

That the old farce of asking the people to "fast and pray" is to be gone through with again, unless Gov. Russell should be man enough to refuse to issue the usual proclamation;

That we need an Infidel governor of Massachusetts; That an Infidel president of the United States would also

be a benefit to the nation;

That there is too much religion in the government;

That too many priests and ministers are paid out of the

ublic funds;

That prayers in Congress, in legislative assemblies are bout as silly as prayers for rain or sunshine;

That the best telescope show 5,500,000 stars; That this is quite a universe we live in;

That the astronomical world is some larger than the theogical world;

That if God is everywhere there can not be much of him

about our globe; That the foolishness of the God-idea must be apparent to nyone who thinks of the millions upon millions of worlds

that exist in space : That a fact is a fact, but a faith is generally a delusion.

The G. A. R. Again Insulted by a Romish Priest.

Wave a red bandana before the eyes of a bull, and place a G. A. R. badge within the range of a Romish priest's vision, and note the similarity in the antics of the two beasts. Any emblem denoting loyalty to our country and its free institutions will throw a priest of Rome into a frenzy in a moment. Recently Priest Gately, who presides over a Romish mass mill at Bridgeport, Pa., refused to allow the pall-bearers of John Murphy to enter the church with their badges displayed. They were all members of Zook Post G. A. R. This American representative of the Old Man of Sin even refused to allow pers are a convenience, not a necessity, and, therefore, issued the G. A. R. to enter the cemetery and conduct the usual burial services. What will the comrades all over the country have to say to this latest outrage? It is not the first, and will not be the last. It is enough to make the blood of any old soldier boil within him. It ought to be enough to drive every Roman Catholic member of the G. A. R. out of the Romish Church .- Loyal American.

Archbishop Ireland says: "We can not have morality without religion." Well, most of those who have the Arch-But who runs this government, the ministers or the people? bishop's religion do not seem to have much morality with it.—Boston Investigator.

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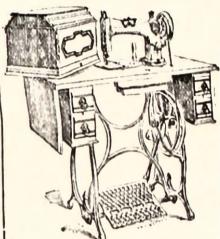
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gagements. Mr Lisie is a gentleman of culture, highly sensitive, and destined to do effective work with time and expeas his references.

The American Health College opens its regular Spring session of lectures in its college building in Fairmount on Friday, March toch, Electric cars to the door, Vitapathy is proving to be a superior system, and old M. D's as well as young students, are booming it.

—A prospectus is issued announcing the early publication at The American Shield, a "monthly magazine devoted to the preservation of Protestant and Republican America from the assaults of Romanism, Infidelity, and Political corrup-tion. Address of publishers will be given upon receipt of

-Attention is called to the advertisement of "The Buch anan Therapeutic Institute" in another column. This in-stitute is under direction of Professor J. R. Buchanan, with L.N. Buscourt as assistant. We can recommend anything with which Dr. Buchanan has any connection, and thus trust that success will attend his undertaking in this new enter-

-For those who delight in a little reverie that takes them away from this world for a time being, we have "Echoes from many hill-tops, or the experiences of spirits, Eon and Hona in earth life and spirit spheres in ages past, in the long, long ago, and their many incarnations in earth life and other worlds." Price, postage paid, \$1.70. The book is printed in large clear type, has 050 pages, and bound in muslin and gold.

-The young people of Dimondale, Mich, have formed a "Young Folks Club for Spirit Research." They also have an elaborate constitution and by-laws, setting forth their principles (which are very practical) in terse, brief terms, and exhibit a progressive spirit generally, which is worthy of emulation by older Spiritualists. Young people who contemplate fol-lowing suit, may address the secretary, H. E. Martin, Dimondale, Mich., for pointers.

-Mrs. Colby-Luther will lecture on the "Aggressions of the Roman Catholic Church, which, under the guise of religion is seeking to destroy our public schools, overthrow republican institutions, and eventually our constitutional and religious liberty," at G. A. R. Hall, 115 Sixth Street, between Vine and Race, on Wednesday, March 8th and 15th, and on Sunday, March 5th and 19th, at 7.30 o'clock p. m. sharp. Admission 15 cents.

-This being our anniversary month, the friends will be actively engaged in all quarters preparing for the celebration of the forty-fifth year of the organization of Spiritualism as a practical religion. The sist of March is the pivotal day of this event, though in many places it is celebrated on the before or after the date accepted as its natal day. The Union Society of this city will celebrate on Easter Sun day, the 21 of April, and the three days following.

-The trumpet-circle given for the benefit of the Union Society at G. A. R. Hall on the 22d ult, was well attended and much enjoyed by the participants. The manifestations, though of a general order, were good, and interesting to Spiritual-ists. Among the mediums who participated and to whom the society extends its thanks are Mr. Charles Barnes and the following lady members: Mrs. Hughes, Bartholomew, Hart-man, Weeks, Miller, Cohen, Pennel and Allen; as also to others who aided in the undertaking in their way.

-There is another emotion manifest in the city by some ignorant people to bring the "Fortune teller's" law to bear on spiritual mediums in order to make them pay the former's heense of \$300 for exercising their gifts. Some people, it seems, are too dense or too prejudiced to learn the difference between an itinerant fakir and a home medium—between the one who plys a trade commingled with trickery for revenue only, and the one who labors for a religious cause as preachers and priests do. Spiritualism is a scientific religion which practically demonstrates through its mediums what Christianity can only offer on faith through its mediams, the clergy. Those who have not yet learned this fact must be asleep or behind the age.

A fine audience was in attendance at the Ethical Spirit nal Society last Sunday evening, and was well entertained. The Chapin Jamily, as usual, did their share in the way of entertainment with their beautiful music and songs, rendered as they alone can render them, and are of themselves an attraction that will always bring this society a good audience. Dr. J. D. Buck followed with as finished, polished, and convincing a lecture as was ever delivered, the subject being "The Brotherhood of Man." It is a treat rarely enjoyed to can hold his hearers more completely under the spell of his words than he does. Mrs. Pennell then followed with a number of tests that were wonderful in their accuracy, and given as "Prairie l'lower" alone can give them-sparkling with wit and repartee. Mrs. Sagmaster closed with a few well-chosen words in timely appreciation of the lecture to the every day life of all, that proved a flattering closing to the evening's entertainment. The Rev. E. A. Coll, pastor of the Unity Church of

the sunshine of the morning and afternoon, and the balmy air and moonlight of the evening—G. A. R. Hall had three large audiences. Mrs. A. H. Luther being the center of attraction for two of them, and the lyceum in the afternoon having 115 attendants to its classes—a noteworthy item, and speaking well for the popularity the Union Society Lyceum is momentarily enjoying. Nor has Mrs. Luther's popularity abated in the least, for a number of extra settees had to be called into requisition at the evening service to accommodate late-comers, who had difficulty in finding vacant chairs. This much beloved speaker's two addresses for last Sunday were, "Why do Caristians denounce Spiritualism?" and "Through what means can our country obtain the greatest prosperity." The ground Mrs. Luther took for attaining this most desirable end was opportunity. She said if the young men and women of the land could only realize this in its fullest measure there would be nothing in the way of success. But the greatest obstacle in the way is, as it was in the past, ignorance-not, however, to be applied universally, as there are always some who enjoy more light than others, only they constitute the minority. This is the progressive class. They have the power of reesoning, and do reason, but are not understood. Besides this there are two other classes. One dislikes to reason, being wilfully blind; and the others lack the knowledge necessary to enable them to reason. Thus force of circumstances prohibit the development of the vast resources this country has to offer to the world, and to the disadvantage of its own people. But according to our constitution majorities rule, though they are not always the wisest among the people, and by having to submit to numbers we submit to conditions. Experience, however, teaches, and leads to maturity-a condition this nation has not yet reached on account of its youthful state, though it already stands today as the centre of civilization among nations and the grand vortex of justice; aye, it stands as the morning star among the nations of the earth. It is no wonder, then, that the op-pressed and downtrodden of other countries are desirous of seeking a home here. Opportunities are offered nowhere else possible of attaining. The poor enjoy the same freedom and rights that those do who wear purple and gold. But the American people must see that these rights are not abused. They must stand side by side to protect themselves; ment of our opportunities will depend on a healthy financial basis of the government. It is true we have made many milnot have been made; and in the second there is no reason why it should have existed so long after the war that created ing general gratification to all concerned. In fact, the desnot have been made; and in the second there is no reason

NEWS FROM CORRESPONDENTS, Continued, the far sightedness of Mr. Weaver in this matter, and trusted the far-sightedness of Mr. Weaver in this matter, and trusted that the people would give his theory some consideration before allowing themselves to make another mistake which might lead them into bankruptcy. She closed her argument on the subject under consideration by advocating the free circulation of money as one of the means through which this country can reach its greatest prosperity.—After the lecture Mrs. Plymouth Weeks, test medium, took the platform and said, as she was not much given to philosophizing, she generally got right down to business. And she did, for she immediately began to describe a male spirit standing near a gentleman got right down to business. And she did, for she immediately began to describe a male spirit standing near a gentleman in the middle aisle, and not only gave his name correctly, but told the nature of his death. It was a remarkable test, considering the strange circumstances connected with it. Being acknowledged correct she capped the climax by describing a little girl and a physician attending the same gentleman. The latter test seemed to have been given her to eradicate all doubt from the mind of the recipient as to the possibility of the first being mind-reading or an effect of previous knowledge of the circumstances. The next test, which made the fourth spirit she described, was equally as remarkable, as it gave the name of a child spirit to a stranger present, and was so acknowledged. These encouraging returns made Mrs. Week's have more confidence in her clarrovance and Mrs. Weeks have more confidence in her clairvoyance, and she then began to give a number of tests in rapid succession some infreen being given, at the close of which she was rewarded with generous applause—Next Sunday evening Mrs Luther will speak on the position of the Roman power towards our government.

Chicago, III.

While our brethren at Boston are enjoying their feast of good things, as given through the instrumentality of our be-loved pastor. Mrs. Cora L. V. Richmond, we are faring royally under the ministrations of her co-worker, Mr. W J. Colville, who is catering to our spiritual needs during her absence le is not only an eloquent speaker, but is certainly an indetatigable worker.

Services three times on Sunday. Lectures Tuesday afternoon and evening, and Thursday afternoon on the "Divine Science of Health." Thursday evening "Band of Harmony." Friday and Saturday on "Theosophy." (All sides of the city being equally favored). These, with funerals, literary work and other minor engagements his time would seem to be always following.

We were greatly disappointed on the first Sunday of the month, as owing to the difficulty of transit he was unable to be with us, but since then we have been amply repaid. Mr Colville toilows closely along the same line of spiritual teachings as that given by our own guides, and his discourses have been unexceptionally fine. His first morning subject, "Born of Flame," and evening theme, "True Greatness," were listened to with rapt attention.

Last Sunday "A practical and spiritual view of the beati-tudes," and "One day's experience in spirit life" proved in tensely interesting, and were highly appreciated. He has been very warmly welcomed and greeted by large audiences. And we are glad to find he proposes to remain in Chicago during at least a portion of the World's Fair. With such a "team" of workers in the field of spiritual philosophy as our own peerless speaker, and Mr. Colville, what may we not hope or in the way of progress. (I will not say revival, for that is already upon us) in the sublime truths we all love so well. Surely we may look forward to a "spiritual shaking up of the dry bones."

Mr. Colville's subject on the "Beatitudes" was suggested by the exercises in our Sunday-school. And in speak ing of this, Mr. Editor, I must relate an incident, which were I able, I would trumpet forth to the world as one answer to those who say, what is Spiritualism?

"A few Sundays ago a bright little cricket of ten or twelve summers, who, I am proud to say, belongs to our little band visited an orthodox Sunday school, where a good Methodis revival was in progress. The superintendent called upon all those who felt they had been washed in the blood of Jesus to stand up. All responded but our little heroine. Here, at least, was an uncultivated spot in the vineyard, and the good superintendent could not miss such an opportunity. Going to her, he said: 'And you, little one, have you not been washed in the blood of Jesus?' Looking at him with the calm light in assurance of her eye, she said: 'Well, we Spiritualists don't know much about the blood of Jesus. We

are satisfied with the love of Jesus." What his reply was history recordeth not. Truly "Out of the mouths of babes and sucklings God ordaineth praise."

MRS. C. CATLIN Yours, Sec'y First Spiritualist Society.

Hamilton, Can.

At Hamilton public services are held every Sunday evening at the Maccabees Hall. Good appreciative audiences are always present, who thoroughly enjoy the trance and inspira-"The Brotherhood of Man." It is a treat rarely enjoyed to listen to his words as they fall clear cut, and each one a gem in itself, and in all the lecture field there is not another who audience, and "Hamodies," the control, and other missionary spirits do full justice to them, both philosophically and

scientifically.
'Dreams" was the subject handed up on Sunday last. This was divided into the spiritual aspect or the migration of the spirit while the body was in profound slumber, and the 'physical aspect," or mental disturbances while partial sleep

only was enjoyed. Another interesting subject was the question, "In what

Mr. Hugh Robinson, a recently converted brother, occupied the chair, and spoke quite feelingly of his personal experience and conviction of the truths of Spiritualism. Our riend is not only an acquisition to the cause, but he is likely to be developed into a trance medium. The spirit of his father has already spoken through him and made his presence known.

Good reports of progress reach us from Guelph, Toronto, Welland, Thorold, Montreal, and other points in Canada. There is more interest than a casual observer would dream

Jackson, Mich.

The regular quarterly meeting of the Jackson Spiritualists was held at this hall, which, at an early hour, was filled with a large, intelligent, and appreciative audience. Our worthy president, Brother A. Watson, opened the meeting by singing and a few remarks, and then invited Dr. Virginia Rowe to the rostrum. Through this lady's excellent mediumship we had the pleasure of listening to a splendid lecture by Henry Ward Beecher, who, in his earnest and pleasing manner, spoke of the evil conditions of society and the necessity of united effort to redeem mankind from the ignorance and superstition which now hold the masses, and bring them up nto the glorious light of truth and love.

He was followed by Ex Senator Warren Smith, of Nashville, Tenu. (who, by the way, is a good medium, and a radical expounder of ur spiritual philosophy), with a few very sppropriate remarks upon the same subject. At the close of his remarks Mrs. Mary A. Walton, whose mediumship is well and favorably known throughout all Michigan, took the rostrum, and from a subject given by the audience gave an excellent inspirational lecture, followed by an impromptu poem. So interesting were these lectures that, during the three hours' sitting, not a person left the hall.

We have a good society here, and much good is done. The poor wanderer seeking the light. DR. P. G. CURTISS.

Monmouth, Kan.

Allow me to state through your valuable paper, that we have been favored with another of Mrs. M. T. Allen's most interesting and intelligent spiritual lectures, also a very impressive inspirational poem that followed the lecture. Mrs Allen especially against a church-power now in their midst that has been bathed in blood for many years. Great caution should therefore be exercised in guarding their liberty, for the American nation has come to stay. And beside the retaining of our freedom and attaining still more, the development of our construction will depend on a healthy financial or the standard respectations poem that followed the lecture. Mrs Aller gave inspirational poem that followed the lecture. Mrs Aller gave inspirational poem that followed the lecture. Mrs Aller gave inspirational poem that followed the lecture. Mrs Aller gave inspirational poem that followed the lecture. Mrs Aller gave a number of very satisfactory tests. One of which was to a man of middle age, the complete discription of his home in childhood a long distance from here. A beautiful stream of water running in front of the premises, the location and appearance of the yard that his little sister so frequently used for a play ground while in mortal life, was most accurately described; that his sister passed over into spirit life from that lionaires, but it has not yet impoverished the people. There is prosperity for all under the proper management. One way is to get rid of the bonded debt. In the first place it should

it, even allowing that it was necessary. Ignorance as usual criptions and lecture was very satisfactorily received by a created it though it was opposed by those who knew better. created it, though it was opposed by those who knew better.
But they were in the minority, and lost. It is to be hoped, however, that it will not be repeated, now that the nation is again financially embarrassed. The speaker then pointed to

ND PLANT BOOK, IT IS A WONDER. A few of its special features, 700 Illustrations; \$2.750 in Cash WM. HENRY MAULE trizes: beautiful colored Plates: everything good, old or new. It is mailed free to all enclosing fig. in 1711 Filbert St., Philadelphia tamps for return postage dess than one-third its cost.) Write to-day, mention this paper and address 1711 Filbert St., Philadelphia

ATTENTION SPIRITUALISTS!

date the visitors attending the camp.

The projective movements are now ripe for action. Our association is legally chartered and stock is sued. We can not carry to completion our work without some assistance, we, therefore, call upon all those who can help us in any amount to subscribe for as many shares of stock as convenient for them. The stock is fixed at one dollar per share, and every share has an intrinsic worth, being fully represented in property. This camp is destined to become the representative camp of the WEST, being located in one of the most fertile valleys in the State; a salubrious climate, a fine farming country, and in all a pleasant place for the home-seeker. It being the State Camp, with legally authorized power to institute ne year to any name designated by them.

Now, friends, here is an opportunity to spread the good sause in a two-fold way, and thereby help to build up the fuure work of Spiritualism.

For full information and details address

I. N. RICHARDSON, Sec'y, Delphos, Kan.

New Orleans, La.

After the opening hymn on Sunday, February 19, 1893, Senator Smith, of Nashville, Tenn., a fine old Spiritualist, was requested to make a few remarks. He spoke very strongly on the tobacco habit, which was not very encouraging to tobacco fiends. He also spoke of how he had to sleep with a man one night in a crowded hotel, who was unfortunate enough to be a tobacco chewer, and said Senator Smith: "You can't realize how sea-sick I was next day from the effects of that man's breath." After Mr. Smith's little lecture

Mr. Cordingly took the platform for the rest of the evening.
On Thursday evening, February 16, 1893, there was a dark eance held at the home of Dr. Benson for the benefit of the Mediums' Relief Fund, given by Messrs. Webster St. Ceran and Cordingly. The admission was one dollar; the attenddance was fifty. For such a promiscuous crowd, where the conditions as a general rule are not very good, the manifestations were remarkable. Fraternally, MABEL KLINE.

On the evening of the 16th inst. a company of forty-seven intelligent ladies and gentlemen of this city met at the seance hall of Dr. G. P. Benson to witness a seance given through the mediumship of G. V. Cordingly and Webster St. Ceran. The first part of the seance was in the dark and the manifestations were both wonderful and convincing. Lights floated about in the air and musical enstruments were carried in a circle over the heads of the audience by unseen hands, and at the same time discoursed entertaining music. Illuminated materialized faces and hands appeared, and many of the sitters were gently touched by the angel visitors. The dark circle lasted half an hour, and was highly convincing to all skeptics present of the reality of spirit return. After the light was turned up messages were written in hieroglyphics for nearly every one present, after which Mr. Cordingly interpreted the messages through the aid of the spirits, whom he heard clairaudiently. The circle was held under the auspices of the association of which Dr. G. P. Benson is president. It was a grand success, and the receipts of the evening, forty-seven dollars, went to the mediums' fund.

Spiritualism, or the philosophy of life, is fast gaining a permanent foothold in this city through the efforts of Dr. G. P. Benson and his co-workers, who are all doing nobly. Dr. Benson holds circles to invited guests every week in his cir cle-hall, and many have thereby been brought to a knowledge

The cause is growing, and is represented by a people who are intelligent, honest, and progressive.

Omaha, Neb.

Omaha is being awakened through the mesmeric powers this city, lectures before this society next Sunday evening.

manner did the resurrection of Jesus differ from modern of Professor Reynolds; he is creating a wonderful interest in the subject of mesmerism, hypnotism, and cataleptic phematerializations." The former was the ascension of a spirit nomena. The most learned and intellectual constitute the of Professor Reynolds; he is creating a wonderful interest in society will hold a mediums' meeting every Sunday afternoon for the especial benefit of home mediums, in the way of lectures, tests, and in any way that will be most beneficial to them.

—Despite the beautiful weather last Sunday—it being the first Spring day of the season and tempting everybody to enjoy the sunshine of the mentions of the mentions of the mentions of the mention of spint world, while the latter was the formation for mesmerism, hypnotism, and cataleptic phenomena. The most learned and intellectual constitute the latter was the formation of his audience. The professor is also healing and intellectual constitute the subject of mesmerism, hypnotism, and cataleptic phenomena. The most learned and intellectual constitute the latter was the formation of his audience. The professor is also healing and intellectual constitute the large nortion of his audience. The most learned and intellectual constitute the large nortion of his audience. The most learned and intellectual constitute the large nortion of his audience. The most learned and intellectual constitute the large nortion of his audience. The most learned and intellectual constitute the large nortion of his audience. The most learned and intellectual constitute the large nortion of his audience. The most learned and intellectual constitute the subject of mesmerism, hypnotism, and cataleptic phenomena. The most learned and intellectual constitute the large nortion of his audience. The professor is also healing the scike and making the lame to walk, doing all manner of the sick and making the lame to walk, doing all manner of the scike and making the lame to walk, doing all manner of the scike and making the lame to walk, doing all manner of the scike and making the lame to walk, doing all manner of the scike and making the lame to walk, doing all manner of the scike and making the subject of mesmerism, hypnotism, and cataleptic phenomena. The most learned and intellectual constitute the subject of mesmerism, hypnotism, and cataleptic phenomena. Th famous clairvoyant, besides half dozen lesser lights. We predict the outgrowth of these strange visitants to our city will be a nearer approach to the solving of the great question of all ages, "If a man dies shall he live again?" We regard mesmerism, hypnotism, catalepsy, somnambulism, ecstatic states, clairvoyance, trance, semi trance, mind-reading, etc., etc., all as emanating from the same primitive source, and are but the whisperings of the coming new dispensation, a fuller and freer gospel adequate to the growth and expansion of the human mind. Let the welcome visitors from the celestial spheres descend and music from the far-off shores of immortality be unrestrained, and soon earth inhabitants will shout with gladness and clap their hands with joy when all fear is removed through knowledge of a conscious existence hereafter and the subjugation of death and the grave. E. STONEY.

614 N. 18th Street.

Grand Rapids, Mich.

Spiritualistic matters are moving on steadily here. Prof. Silas W. Edmunds, of Cleveland, is speaker for the Progressive Spiritualistic Society. His lectures are practical and spiritual and are very pleasing. His gift in improvization is very good, while the descriptions of spirits are in most cases recognized, in a word this speaker followeing in the wake of the foremost speakers and mediums of the day, who, for nearly three years, have been kept on our rostrum, is giving satisfaction and making friends and building for the future. Mrs. Nan M. Russell, of Grand Ledge, Mich., has added to the interest of one Sunday meeting, to date with her excellent character readings and clairvoyant descriptions. Our week day meetings are kept up steadily doing much good work among strangers to our philosophy. Mrs. E. A. Payne has been the medium who has done the most of this good work. EFFIR F. JOSSELVN. As ever.

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Hamilton, O.

The First Society of State Spiritualists and Liberals of Delphos, Kansas, appeals to all Spiritualists and Liberals in behalf of a worthy mission. We are not begging, nor do we ask something for nothing.

Our society has in contemplation the erection of a hotel upon its beautiful grounds in order that we may accommodate the visitors attending the camp.

Failing to see anything in the Light of Truth from the place we deem it just to ask space for a very brief described to of a seance given by the talented young medium, M. E. Cole, of Cincinnani, at the residence of Mrs. W. Trisler, Son North Third Street, the evening of the 2d and abundant tests of the truthfulness of spirit return, and wen made the happy recipients of angel communications.

The following evening a senace was held in the peaker.

The following evening a scance was held in the parlor the St. Clair Hotel, and it was indeed a love feest for us all Mr. and Mrs. Thiem both received messages from departed loved ones, whose individuality, as well as the articulation of the voice, were instantly and fully recognized.

A young man of this city received a message from bis brother, who entered upon spirit life a year ago, that was highly satisfactory and convincing. The majority of the who were present were searchers for truth that can only be found in the circle-room where we hold sweet communion with the dear departed.

Mr. Cole is quite young in years, but is a wonderful little

instrument in the hands of his excellent band of spirit is telligences to break the bread of life and truth to huggr the State Camp, with legally authorized power to institute auxiliary societies, schools, sanitariums, etc., makes of it an accomplishing future for all who invest in its stock. We make this proposition: To every one who will subscribe for five shares or more, we will send the Light of Truth for in the glorious cause. He will give both trumpet and slate.

writing.
The interest here is awakening. The shackels of ignor. ance is falling from humanity, and our "God is marching on,"
Yours for truth, W. H. MYERS.

San Francisco, Cal.

Permit me to bestow honor upon whom honor is due. Sister New Orleans, La.

McMeekin, a noble woman, has at last consented to obey the spirit voice admonishing to enter public work. But, like cured a prize for this month in the person of George V. true mother, she waited until her six children had outgrown secured a prize for this month in the person of George V. true mother, she waited until her six children had outgrown Cordingly, of St. Louis. Mr. Cordingly is an eloquent the necessity of a mother's care—three of them now young speaker and fine test and poetical medium. men of moral habits, and the others industrious and useful among members of their sex. Sister McMeekin is a grand test medium and psychometrist. She gave tests at two pub-lic meetings of the Society of Progressive Spiritualists, as well as at three public seances, with satisfaction and success. She has also been holding circles in her own home the pag year, during which time she gave her services, both at he home and elsewhere, free of charge. Through her many have been led to investigate Spiritualism and become aids to the cause. For twenty two years they have resided in San Jose, and her departed husband was once the honored president of the San Jose Society. They were always highly estimated as resident citizens, and the lady brings this respect with her into our ranks. May she be sustained as a tribute to a true and unselfish worker. Yours, MRS. M. MILLER. 617 Minnie St.

Joplin, Mo.

Rev. James De Buchananne and others have succeeded in rganizing a society here called "The Spiritualist and Liberal Association," under the State Association of that name, with headquarters at Springfield, Mo. We are now holding meet. ings at the Haven Opera House, this city, every Sunday a .30 p. m. and 7 30 p. m., De. B. giving lectures and readings W. C. Colby is here and is doing good work, giving private seances at the Hotel Forney, where he can be addressed. He is stirring up the skeptics at a great rate. Our society started with forty chartered members and we expect large accessions next week.

It is the intention to have a hall and form a regular institution with a lyceum, reading-room, etc. I think we will is duce Dr. De Buchananne to move here and make this his beadquarters in the future, running out to Webb City, Galeu-Carterville, Baxter Springs, Oranogo, and Carthage and lecturing at each of these adjacent towns where good societies can, no doubt, be formed. We are expecting Miss Judson here in a few days, she is now lecturing in Springfield. Mo.

A Spiritualist fair, under the auspices of the Ladies Aid Society, will be held in Adelphia Hall, Fifty-second Street and Seventh Ave., during the afternoon and evenings of March 29, 30, and 31, 1893. Donations of useful, fancy, and miscellaneous articles are earnestly solicited, and may be sent to the following addresses: Mrs. Henry J. Newton, 128 Wes Forty-third Street, New York City; Mrs. Simpson Smith, 50 West Ninety sixth Street, New York City; Mrs. Milton J. Rathbun, 18 Summit Ave., Mt. Vernon, N. Y.

Seattle, Wash.

Sunday, February 19th, the American Union of Spirit whose ideas are not broad and liberal enough for the welfar of mankind. Brother George Washington is the spiritual President of the A. U. of S. Very respectfully yours, CHARLES D. KNIGHT.

NOTES FROM ALL POINTS.

East Marshfield, Oregon.—Thomas Buckman writes that if a good lecturer and test-medium were to come that way a great revival could be started in favor of Spiritualism, as there are many hungering for it, and are ready to welcome and sid

by an appreciative audience. The exercises were of a high order. After the reading of a poem entitled, "Swing Open the Gates to That Beautiful World," a short address was given on "Immortality," followed by trance-tests and independent slate-writing by F. Corden White and Olive A. Blodgett which were all recognized and gave good satisfaction.

Columbus, O.- The Columbus Psychical Circle is doing well in the work of spiritual progress, its members are get ting in shape for the Summer's work. At the semi-annual meeting H. H. Ratcliff was elected president, C. C. Pomeros. secretary; Mrs. Ratcliff, treasurer; Jenuie Pomerov, corres ponding secretary. Also in addition a class of mental culture to impress upon each one the importance of baving action within themselves in order to become workers in this great JENNIE POMEROV, Coir. Sec'y.

Devil Lake, Mich - Am sorry that I have to ask you to cor rect the mistake I made in the date of our next camp meeting I gave the wrong months. It begins July the 28th and close August the 14th. A list of speakers and mediums to enter tain and instruct us will be published as soon as completed Let us begin to get ready for another good and profitable time if the cold winds are drifting the snow across the old J. B. ALLEN, Vice-Pres. camp-ground.

Milwaukee, Wis.-Mrs. G. Partridge, clairvovant, psychometrist, and trance medium, from Minueapolis, Minuforty one years old, is practicing her mediumship exclusively. and has been for ten years, including healing the sick. The name of her main control is "Dewdrop," and her prophese are extremely accurate. This lady's psychometric powers are something wonderful. The scientific investigation of her gift has proven the possibility of reading from the stones of the earth the age they represent. She is a constant worker a true medium, a sweet singer, and under the inspiration of one Dr. Upton, her psychometric guide is opening the eves of many to the new truth. She is now in this city. F. W.

Grand Ledge, Mich .- Permit us to state through you columns that Prof. Silas Edmunds, of Cleveland. O., is bert giving us spiritual food from the rostrum. We find him with fine powers of perception, and with his elequent and master) forces, gives us solid prolific truths. Subjects are given from the audiance for lectures; also themes for poems, which were blended into one with proficient rendering, and beautiful is sentiment. He described to some their gifts, guides, and phase of mediumship. Prof. Edmunds gave many evincible useful, kernels of thought. The weather was bleak, cold, and very stormy, yet good audiences were present.

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S. T. SUDDICK. Yours for the good cause,

New York City.

a missionary. Dubuque, Iowa .- Liberty Hall Sunday evening was filed

philosophy.